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CONTENTS OF VOL. XIX., No. 1

	PAGE
NOTES AND COMMENTS	3
FRAGMENTS	13
IN THE HOUSE OF DEATH (KATHA UPANISHAD), II	16
DANTE SKETCHES	22
FEAR	27
THEOSOPHY—A LECTURE	31
FORCE AND CAUSE	43
TAO-TEH-KING, II	50
SCREEN OF TIME	55
LETTERS TO STUDENTS	61
REVIEWS	66
QUESTIONS AND ANSWERS	69
T. S. ACTIVITIES	71

Report of T. S. Convention; Letters of Greeting; Correspondence.

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1921

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The Secret Doctrine and Recent Science

In the Notes and Comments printed in The Theosophical Quarterly for April, 1920, attention was called to the significant fact that a series of forecasts drawn from the teaching of the Adepts, in articles published first in *The Theosophist,* and reprinted in *Five Years of Theosophy* (1885), had been strikingly and completely fulfilled.

Among the passages quoted was the following: "When an astronomer is found in his Reports 'gauging infinitude', even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness." (Reprint of 1910, p. 158.)

In the same Reply, we are told that "the 'Adepts' of the Good Law reject gravity as at present explained". Particular interest attaches to these two passages, because of the presence, in the United States, of Dr. Albert Einstein, the Swiss mathematician, who is the most widely known critic of the older conception of gravity, and the most conspicuous, though far from being the first, advocate of "a four-dimensional world". Because of his visit and the brilliant expositions which heralded it, both the idea of four dimensions and the criticism of gravity were daily discussed by the newspapers, with almost startling familiarity. It may fairly be said that the conception of a four-dimensional world is no longer "near"; it has arrived.

Students of Theosophy are interested in this fulfilment of a forecast made nearly forty years ago, for several reasons. To begin with, they are interested in the idea of a four-dimensional space; though they may not think of it in quite the same way as do Dr. Einstein and his fellow mathematicians. We measure in three directions: length,

breadth and height. The position of any point in space can be determined in terms of these three co-ordinates, as they are called. Einstein insists that, since position in space is not fixed, but relative to moving bodies, and since these bodies move in time, time must be taken as a fourth co-ordinate, or dimension. Students of Theosophy look at the "four-dimensional world" in what may be called a more practical way; practical, that is, as making quite thinkable and possible certain manifestations of spiritual life; such, for example, as the Body of the Resurrection, appearing in the centre of a closed room, without passing through its boundaries; and, in general, as supplying a basis for understanding the activities of the Spiritual Man.

While it is true that his investigations and computations may never lead Dr. Einstein to a deeper understanding of the Spiritual Man, it is also true that the general conception of a four-dimensional world, which he is popularizing, and, even more, his whole thought that the world of space and time is not fixed but relative, may break the bonds of the material mind for many, giving the Spiritual Man a chance to breathe.

Students of Theosophy have a further interest in the fulfilment of the forecasts of the Adepts, and an interest in drawing attention to this fulfilment, because, once again, this may bring aid and comfort to the Spiritual Man, by helping him to burst asunder the heavy shackles of nineteenth century materialism and disbelief: the mood which impelled it to reject the knowledge of the Adepts, offered with so generous a hand. Students of Theosophy are, therefore, interested in the four-dimensional world, because they are interested in the Spiritual Man, who there finds adequate room; they are interested in the forecasts of the Adepts and their fulfilment, because they are profoundly interested in the Adepts themselves.

One of the published reports of Dr. Einstein's views quotes him as saying that time and space are not the fixed realities they had been thought; that both are relative to matter. This may be called a characteristic example of those looking-glass inversions lately discussed in these Notes and Comments. Students of Theosophy would be inclined to say that all three, space, time and matter, are relative to Consciousness; not, of course, the external, personal consciousness of any individual, but what one may call the Consciousness of the Logos, the Oversoul, the universal Consciousness of our system of worlds. But it is evident that the conception of time and space, whether as fixed, or as relative, have their place in consciousness. Where else could they have a place?

As these Notes are written, Madame Curie is on her way to the United States, and the newspapers are full of her visit and of the Madame Curie Radium Fund. Both popular and scientific periodicals are devoting much space to this distinguished woman, a Pole by birth, but now thoroughly identified with France.

Just as Dr. Einstein is the symbol of the four-dimensional world

and of relativity, so Mme. Curie is the symbol of radio-activity and the new and striking conception of matter. It may, therefore, be both pertinent and interesting to point out that this whole field of discovery was explicitly foretold in *The Secret Doctrine,* and, since these Notes and Comments are written on May 8th, White Lotus Day, they are offered as a partial memorial of the great occultist who died on that day thirty years ago.

Students of Theosophy are interested in radio-activity and the new conception of the atom because they are interested in all truth; but even more, because these conceptions and discoveries mark a stride, and a long one, from nineteenth century materialism toward a more spiritual understanding of the universe. They give more breathing room for the Spiritual Man. They mark a distinct approach to the views held by students of Theosophy during a good many thousand years; notably, they very closely reproduce views put forward in *The Secret Doctrine,* with certain forecasts.

Before we touch on radio-activity and the new atom, there is another exceedingly interesting field of study in which the author of *The Secret Doctrine* has recently been vindicated by modern discoveries: the subject, namely, of former continents, two of which are generally spoken of as Lemuria and Atlantis, and the part these continents played in the development and distribution of life. Need it be said that students of Theosophy are interested in these continents, as in present and future continents, because they are the field of our spiritual development? They are interested in the confirmation of views put forward in *The Secret Doctrine,* because this may make definitely easier the acceptance of that other part of *The Secret Doctrine* which is directly concerned with spiritual life. This confirmation may make it less difficult for some to accept the reality of spiritual life, and to seek to obey its laws.

We come, then, to the former continents and to the distribution of plants and animals upon them. When *The Secret Doctrine* was written, the field was held by Alfred Russell Wallace, who was somewhat stubbornly convinced that the idea of vanished continents was a delusion, and who held that the present continents, with relatively trifling modifications, had held the field since the beginning of geological time. *The Secret Doctrine* took direct issue with Wallace, clearly teaching the existence of a series of former continents, to two of which the familiar names of Lemuria and Atlantis were given, names borrowed from Sclater and Plato.

Speaking generally, Lemuria belonged to what geologists call the Secondary epoch, though it would be better to call it the third, since it is preceded by the Primordial and Primary epochs; Atlantis, at first a northern extension of the west end of Lemuria, belonged mainly to the Tertiary, the fourth geological epoch. Islands, former mountain peaks of both these continents, survive today.

The point which we wish to make is that, in the thirty-three years

since *The Secret Doctrine* was published, geology, spurred by biology and the distribution of animals, has cut loose from the static views so ingeniously supported by Wallace, and has accepted a theory of former continents very like that of *The Secret Doctrine.*

The views now held may fairly be illustrated by *The Wanderings of Animals,* in The Cambridge Manuals of Science and Literature, by Hans Gadow, who was born in England and educated at Cambridge. This valuable little book was published in 1913, a few months before the beginning of the World War.

In a section on Ancient Geography (pp. 80-85), we are told that the history of the lands and seas since the Carboniferous period, that is, since the middle of the Primary, or second, epoch, may be read as follows: There were two huge masses of land, a high Southland extending from South America across Ethiopia and India to Australia; and a low Northland comprising Canada, Greenland, Scandinavia and Siberia. These two lands were separated by a broad Mediterranean sea, an east and west extension of the Pacific basin. In Carbo-Permian times, that is, in the latter half of the Primary, or second epoch, two new features are indicated: a bridge between the northern and southern continental belts, joining Europe and Africa; and a dividing waterway running northward somewhere near Iceland.

With the Trias, the beginning of the Secondary, or third geological period, this northern waterway was bridged, while Siberia was isolated, the European sea communicating with the Pacific to the north of India. In the later Jurassic, after the middle of this third geological epoch, there are three separate masses of land: first, a northern Atlantic land, uniting North America and North Europe; second, a continental mass connecting Siberia, East Asia and Australia; and, third, the so-called Gondwanaland, South America with Africa, Madagascar and India. In the Cretaceous, the closing period of the third epoch, Western North America is connected with Western South America, continued across the Antarctic to Australia, which is still joined to Eastern Asia and Siberia, the latter joined to North America but separated from Europe. Consequently an enormous ring of land encircled Gondwanaland which was an island continent. During the later Cretaceous, toward the close of the third geological epoch, Siberia joined Europe and Canada, but North America was divided down the centre. Chile and Patagonia were severed from the rest of South America, while Australia was separated from Asia. Consequently, toward the close of the third geological epoch, there was a great antarctic continental area from Chile to Australia, while the rest of the world formed a ring with a gap through North America.

We come to the Tertiary, which is the fourth geological epoch. During the earlier half of this fourth epoch, the North American, European and Siberian lands separated and joined again in various ways. Antarctica broke away from America and Australia. Gondwanaland was divided. India became an island, while South America remained con-

nected with North-West Africa. Next the African continent was consolidated; the North and South Atlantic oceans joined and South America was isolated. During the Miocene, about the middle of this fourth geological epoch, only Australia, New Zealand and Madagascar were important isolated regions. In the Pliocene, toward the end of the fourth epoch, North America was finally separated from Europe by a northern extension of the Atlantic, but was connected with Asia at Behring Straits.

So far the modern view, much of which is avowedly tentative. But it shows a near approach to what *The Secret Doctrine* taught thirty-three years ago; the great southern areas of the Secondary, the third geological epoch, corresponding with Lemuria, the home of the Third Race; the land connecting South America and North-West Africa in the Tertiary, the fourth geological epoch, forming what we may call Atlantis, with the Fourth Race; then the submerging of Atlantis, continuing through the Miocene period.

Maps would be needed to make this clear; but we can see, on the one hand, the complete cutting adrift from the static view of Wallace, and, on the other, a remarkable approach to *The Secret Doctrine*.

We rejoice in this, first, because we desire the truth to be established; and even more because this vindication may make easier the acceptance of the spiritual history which goes with these teachings, with its direct application to our own spiritual life.

We may now return to the theme suggested by the coming of Mme. Curie: radio-activity and the modern view of the structure and nature of matter. Here again we have a twofold interest: first, that of the subject itself, which touches the ultimate structure of the manifested universe; second, the fact that the new views closely approximate to those put forward in *The Secret Doctrine,* as being held by Masters in Occultism; and the further fact that these new discoveries were definitely foretold in *The Secret Doctrine;* the time when certain results would be reached, was explicitly stated. Let us try to substantiate this by page references to the edition of 1888.

Speaking with warm admiration of the work of William Crookes and his experiments with "radiant matter," the fourth state of matter, following after solid, liquid and gaseous, the author of *The Secret Doctrine* says:

"Chemistry is now on its ascending plane, thanks to one of its highest European representatives. . . . The revolution produced by Avogadro was the first page in the volume of the New Chemistry. Mr. Crookes has now turned the second page, and is boldly pointing to what may be the last. For once protyle accepted and recognized, Chemistry will have virtually ceased to live: it will reappear in its reincarnation as New Alchemy, or Metachemistry. The discoverer of radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Puranas" (I, 621-3).

Alchemy was not a popular word in 1888. How does it stand today?

We may answer by quoting from *The Interpretation of Radium,* the able and authoritative work of Professor Frederick Soddy (Revised Edition, 1920, p. 232), prefacing the quotation by saying that an alpha-particle is now recognized to be an atom of helium, while a beta-particle is an electron:

"There is one interesting point that may be referred to, which serves to show how nearly science has approached to the ancient alchemical problem of turning base metals into gold. In these spontaneous changes, if either actinium D or thorium D had elected to expel an alpha-particle instead of a beta-particle, the product would have been an isotope of gold instead of lead.

"Gold occupies a position in the periodic table two places removed from and before thallium, so that if thallium could be induced to part with an alpha-particle, the product would be an isotope of gold. If it was sufficiently stable the product would be gold for all practical purposes. It is true its atomic weight and density would be somewhat greater, but otherwise it would be the same. Or, again, if bismuth could be made to expel two alpha-particles, or lead an alpha and a beta particle, gold again would be the product. This, then, is a list of recipes for the modern alchemist, one and all indubitable, but one and all awaiting a means of accomplishment. It remains for the future to show how the nucleus of an atom can be so influenced as to be caused to eject an alpha or beta particle at will. But it is a tremendous step gained to know for the first time in what transmutation really consists."

In other words, subtract an atom of helium and an electron from an atom of lead, and you have an atom of gold. It is hardly necessary to labour the point that, like the four-dimensional world, the New Alchemy at least as a conception is no longer on the way. It has arrived.

And the New Alchemy or Metachemistry has arrived as the result of remarkable discoveries which have their point of departure in the radiant matter of Crookes. This was clearly indicated in *The Secret Doctrine,* where we are told, in a footnote to the passage on page 621 already quoted, that the new views would be reached "on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations."

This revolution foretold a third of a century ago has already proceeded far. The present view is, that all atoms of all substances, whether solid, liquid or gaseous, are in ceaseless motion to and fro, ceaseless vibration, of an almost inconceivable rapidity. The average speed of a hydrogen molecule at a temperature corresponding with the freezing point of water has been calculated to be over a mile a second. In liquids and solids, the atom vibrates only through a very limited distance, the motion being then reversed, so that it is correct to speak of the "vibration" of

the molecules. An illustration in a recent work on *The Nature of Matter and Electricity,* by Comstock and Troland (New York, 1919), representing an instantaneous view of a piece of iron or copper a few hundred-millionths of an inch wide, as seen through an imaginary microscope of enormous power, shows the atoms about their own diameter apart, somewhat like the first spatter of rain on a dry pavement. The "instantaneous view" is insisted on, because the atoms, even in a solid, are intensely, ceaselessly vibrating.

It is interesting to compare with this a passage in *The Secret Doctrine:*

"Occultism says that in all cases when matter appears inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between these particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain" (I, 507).

In 1888, when this was written, the idea that all the elements recognized by the old chemistry were really mutations of something more primal, was in the air. A brilliant statement of this idea was made by Crookes on February 18, 1887, before the Royal Institution, in an address quoted at length with warmest approval in *The Secret Doctrine,* as being a close approximation to the archaic teaching. "Occult Science," we are told, "adds that not one of the elements, regarded by chemistry as such, really deserves the name" (I, 584).

Crookes suggested the name "protyle" for the primal substance. Since 1887, great progress has been made toward determining its nature. The new light on the structure of the atom has come largely through the study of the radio-active substances. And it is now held to be probable that the atom is made up of a minute, positively charged nucleus surrounded by several rings, or, better, regions of electrons. Since the volume of the nucleus and the volume of the electrons is in all cases very small compared with the dimensions of the system, the major part of the volume of an atom is unoccupied in the ordinary sense of the word. The chemical properties of the different elements are determined chiefly or entirely by the number of electrons surrounding the nucleus, and hence by the charge on the nucleus, which is balanced by the negative charge of the electrons.

All the elements of the old chemistry are, therefore, regarded as systems of positive and negative particles of electric force. The molecule and the atom, in the old sense, are gone; the elements, as elements, have followed. The new atom, formed by groupings of electric particles, is so complex as to be compared with a planetary system, like that of Saturn, or even a solar system. So we come back to the archaic Occult teaching, which sees in every atom a miniature universe.

It remains to ask the question: Are these electrical particles substance or force? Are we not driven by the sheer weight of these recent discoveries toward the conclusion of *The Secret Doctrine,* that they are the one and the other; that substance and force are two views of one reality?

The same conclusion can be reached from the other end. What is the nature of the forces known to us: electricity, light, heat? Electricity would appear to be substantial; is light so also? *The Secret Doctrine* affirms that it is: "What are Electricity and Light, in fact? . . . The Occultists are often misunderstood because, for lack of better terms, they apply to the essence of Force under certain aspects the descriptive epithet of Substance" (I, 508-11).

Here, we can only touch on the modern conclusion which, so far as light is concerned, is still in a transition stage. But atoms of light, substantial particles of some kind, are already spoken of.

All these discoveries had their point of departure, as was foretold in *The Secret Doctrine,* in Crookes' discovery of radiant matter. This is clear enough. But *The Secret Doctrine* is even more explicit: "Between this time (1888) and 1897 there will be a large rent made in the veil of nature, and materialistic science will receive a deathblow" (I, 612).

The author of this sentence died in 1891.

In 1894, a new era of chemistry was begun by the discovery of the inert gas argon, followed in rapid succession by crypton, neon and xenon. In the next year, 1895, helium, hitherto known only in the sun, was discovered in certain minerals in the earth's crust; it is now held that helium is a fundamental constituent of all the so-called elements. In 1895, W. C Roentgen discovered the X rays. In 1896, Henri Becquerel laid the foundation of all later discoveries in radio-activity, when he found that uranium was radio-active.

By 1897, therefore, all the elements of the modern revolution were known. Subsequent years have brought the marvellous development of these discoveries, as when Mme. Curie isolated radium from uranium ores in 1898. Materialistic science may fairly be said to have received its death-blow, since matter in the old sense has ceased to exist. The solid atom is gone; the "solar system" atom, built of particles of electrical force, has taken its place.

The question may reasonably be asked: How could the author of *The Secret Doctrine* not only foretell these discoveries, but indicate as exactly as we have seen, the years within which they would be made?

The answer is likely to come as a distinct shock to the gifted scientists who have made these discoveries. It is best given in the author's own words:

"The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—are capable of assimilating the knowledge. Yet it is all there,

and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana". This is followed by the reference to the year 1897 already quoted.

Let us suppose that this distinctly startling assertion were accepted. It would only lead to another question: How is it possible for the proficients in the Eastern esoteric sciences, presumably without aids which the modern laboratories have possessed only within the last few years, to reach and even to anticipate the most advanced conclusions as to atoms, electrons and the ultimate states of world material?

The answer is to be found, perhaps, in the juxtaposition of two sentences in passages already quoted. The graphic representation of the atoms of copper or iron, "as seen through an imaginary microscope of enormous power," a view which was, in fact, reached through a long series of delicate laboratory experiments, is practically the same as that affirmed by Occultism when the same matter is "considered from another plane of being and perception." Elaborate apparatus on the one side; awakened spiritual insight on the other.

And, in virtue of this spiritual insight, the Occult view of the atom, and of world material, while it has been in certain respects approached by the latest science, nevertheless in other respects is still an almost immeasurable distance ahead of that science. The modern scientific view does, indeed, see in the atom a miniature solar system, a microcosm of the universe, whose constituent parts are electric particles, positive and negative, moving with inconceivable rapidity and almost incalculable force; particles, therefore, which are at once force and substance. But the eastern science sees in this element of force, even in the atom, a revelation of spirit, a manifestation of the universal Spiritual Life, something akin to immortality.

There is the difference. Knowledge is the goal of the one. Divine life is the goal of the other. And, in the view of students of Theosophy, the scientist, until he gains something of this spiritual outlook and approach, will always be confronted by unfathomable mysteries.

For example: the modern view of the atom would be thoroughly comprehensible—if we knew the real nature of the electric substance to which all elements have been reduced, and if we also knew why like particles repel each other, while unlike particles draw together. There is still "action at a distance," even between electrons; and action at a distance is inconceivable.

The student of Theosophy would seek the solution by beginning with the One, instead of the many; the parts of the One, however minute, are related to each other, because they are related to the One; their common relation to the One establishes between them the interaction, whether of attraction or of repulsion; just as the relations between human souls result from the fundamental oneness of all souls with the Oversoul. This unity may be experienced in spiritual consciousness—the

Eastern esoteric method; but the chasm can never the bridged by even the most subtle and elaborate physical experiments.

We may, perhaps, illustrate the relation between spiritual power and scientific apparatus in this way: Take two of the modern miracles, the power to see through a deal plank by means of the X rays; and the power to talk across continents and oceans by wireless telephone.

But the outstanding fact is, that just such powers as these have been known and exercised for centuries and millenniums, not through complicated physical apparatus, but through the developed faculties of the human soul.

Take, for instance, the Yoga Sutras of Patanjali: "By bending upon them the awakened inner light, there comes a knowledge of things subtle, or obscure, or remote" (III, 24). "Through perfectly concentrated meditation on the light in the head comes the vision of the Masters who have attained" (31). "Thereupon are born the divine power of intuition, the hearing, the touch, the vision of the Spiritual Man" (35).

Or take the Buddhist Akankheya Sutta: "If a disciple should desire, 'Let me hear with a divinely clear hearing, surpassing that of men, sounds both celestial and human, far and near. . . . Let me with a divinely clear vision, surpassing that of men, discern beings as they pass from one existence to another' "—then let the disciple do certain things.

But the Scriptures of the world are full of traditions of spiritual seeing and hearing; powers Occult only in the sense that they are not yet developed save in the few; Occult, yet purely scientific. They depend, it is true, on holiness of life. But holiness is itself scientific, since it is life in accordance with enduring spiritual law.

These modern discoveries are, therefore, of high interest and value, first, because they confirm the more tangible parts of the body of Occult teaching; and, second, because they tend toward a view of life less densely materialistic, a view of life less incompatible with, less hostile to, the life and growth of the Spiritual Man. Even though indirectly, they make for the spiritual wellbeing of mankind.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—F. W. Robertson.

FRAGMENTS

A MEDITATION

HEAVEN is a *state* we are told; a state of bliss, of complete realization, of fullest happiness, and enduring happiness,—a happiness which does not pall, never grows stale or old, never loses its keenness. We all wish for heaven, either in the next world or in this.

We are all trying for it. Even the man of evil life is really trying for heaven, i. e., the desire for heaven is the basic desire that is impelling him, though he has blinded himself, and perverted that desire. Without it he would have no mainspring.

If we imagine that we do not wish happiness, we flatter ourselves with a psychic delusion, or have given some psychic twist to the words.

We seek happiness because we seek God and Immortal Life,—the mere fact that we are alive proves it.

So we need to examine ourselves seriously on this matter, and find where we stand in relation to it. Let us ask ourselves two questions:—

(1) Have I a liking for heavenly things: would I enjoy them if I had them?

If so, *why?* (so far as I can discover).

If not, *why?* and what can I do about changing this?

(2) Am I at all aware of heavenly things, or are they only abstractions?

No one can get much personal satisfaction out of an abstraction. Where do I get my personal satisfactions? Never mind about your soul (whatever you consider that to be); God will take care of your soul. You must take care of your personality, and the penalties for not doing so are *terrible*. Naturally enough, since Christ loves it, and *gave his life for it.*

We must then raise the level of our personality so that it can have an appreciation of heavenly things, as well as sensing them in the first place.

If I can only enjoy material things, even though they may be harmless, or even good material things, how can I expect to have any satisfaction in the heavenly world, where material things do not exist? If I can only "see" with my physical eyes, what shall I see when I have no physical eyes? and so on with all the senses.

This world is like the sand pile in an infant school, intended for our instruction,—a perfect and beautiful symbol of life as it exists on all planes. We become so absorbed in the game, that we forget that it is a game, and are lost without it, like the confirmed gambler without his.

How much of my enjoyment in the things I "see," springs from

mere physical sight, and how much from what lies behind that sight,—the fine appreciations that are gratified by its means?

If I had the highest heaven, Christ and his saints and the angels, would I enjoy it, and would I like them? or would I be bored? so bored that I would quickly fall asleep after the first five minutes of it? (which is what often happens after death).

The answers to these questions are vitally important, for our whole possibility of happiness lies in them.

Some say at this point (and sincerely): O never mind my happiness; that does not interest me, it is the happiness of others that counts. Good: but the same vital questions concern us in the happiness of others. There is no task in all the world so difficult as to make others happy. Even Christ has not been able to do that for us—yet.

How can we bring happiness to others, if only in small measure, or cease to be a cause of unhappiness to others, until we can give satisfactory answers to these questions?

When we have examined much and long, let us remember this for our consolation and encouragement (we shall have need of both):—

Taste for spiritual things can be cultivated, just as taste for material things can be cultivated, and in the same way. How do we usually cultivate taste or tastes for various things in material life, either for ourselves or for children in our care? In like manner we can cultivate a taste for heaven, cultivate a taste for Christ, cultivate a taste for the things that Christ likes and works for and desires. Following in his footsteps,—what is that but fitting our tastes into his, our desires into his? He is the Way to heaven;—for his children, he is heaven.

Flesh and blood cannot inherit the Kingdom of God, neither can that which is mortal inherit immortality. But the mortal can learn to put on immortality,—can turn its attention to, then take interest in, then transfer its desires to, that which is immortal. Thus we climb by the ladder of ourselves. It is all a matter of this transference of interest and desire; the rest takes care of itself.

But just as heaven is spiritual and immortal, so it is complete. Therefore the whole of us must be transferred,—every interest, every desire; and they must cease to be small and cramped and miserable, they must become generous and forceful and radiant with life. This will be our first reward for the transfer, the first fruits of our labour. That which has been sickly and anaemic, living on reflections, and growing in the moonlight of the psychic world, becomes strong and vigorous in the sunshine of Paradise.

There can be no happiness while one part of the man pulls up, and another part pulls down. That constitutes the crucifixion of consciousness. *All* must be given.

Blessed is it that for the average man his principles separate at death, each to rest in its own sphere: the body to the grave; material desires to fade out in Kama Loka, the haven of dead dreams; and the

wearied aspiration to the gentle twilight of the Elysian Fields, the Devachanic peace, where effort is unknown, where the lesser gods, the "heroes," meet and converse in undertones of the great deeds of the past, and the victories won. Across their skies the angels pass in drifting masses like summer clouds.

> "Sleepe after toyle, port after stormie seas,
> Ease after warre, death after life, does greatly please."

But when the transfer is made the man is complete, his desires are centred, his consciousness is unified. There is no more conflict. Growth is not struggle, but progress, an ever-widening vision, an ever-deepening delight, a fuller and fuller draught of joy. Whether in the body or out of the body, God will know; but the man will hardly know, and surely he will not care. He will be in heaven. What matter the vesture of heaven when the reality of it has been secured!

True life begins for us when we enter heaven, that first heaven to which we one by one transfer our "possessions," those possessions which constitute ourselves. There is much to do then, nearly everything to learn; but no lesson is a task, no labour is a toil. The moments fly by on golden wings, each more precious than the last, each opening new vistas of loveliness, each bringing more splendid opportunity, more power to do and to give, and wider fields of service. So it continues through all the seven heavens and into the higher three which make the ten; on and on, and up and up, into the flaming Heart of God, beyond the vision of the cherubim, beyond the longing of the seraphim, where eye hath not seen and ear hath not heard, neither hath it entered into the heart of man. For the mortal has put on immortality, heaven has begun, eternity has begun, death is swallowed up in victory.

When we consider the goal, does it seem too hard a task to require of us, denizens of the underworld, that we shall begin to give attention to heavenly things, to cultivate a taste for heavenly things?—little by little, if we can no more, to acquire an understanding of heavenly things, so that something beyond the soft mists of Devachan and its tender reminiscences, may reward our efforts? God's patience is infinite; to each struggler he grants time, and again time, and yet more time. God can afford to be patient for he dwells in heaven. O that terrible patience of God!

But can *we* afford to be patient?

CAVÉ.

IN THE HOUSE OF DEATH
KATHA UPANISHAD

Translated from the Sanskrit with an Interpretation

II.

In the heavenly world there is no fear at all; nor art Thou there, nor is there fear because of decay. Crossing over both hunger and thirst, passing beyond sorrow, he rejoices in the heavenly world.

Thou indeed knowest the heavenly fire, O Death! Declare it to me, possessing faith. The heavenly worlds enjoy immortality; this as my second wish I choose.

WE may briefly recall what has gone before.

Nachiketas represents the soul of man, sent by his Father, the Higher Self, into incarnation; there to gain, through the long series of births, a harvest of wisdom and sacrifice and power, to be brought back, in the day of liberation, for the enrichment of the Father. The House of Death, into which he descends, is this present world, which is manifested in the "three times", present, past and future, the three-fold refraction of Eternity, through the prism of Maya, the great Illusion of Differentiation.

Because he is now to be liberated from the "three times", he is given a wish corresponding to each of the three times: a wish concerning the past, a wish concerning the present, a wish concerning the future. Through the desire for liberation, he has earned this threefold gift, which is the single gift of divinity refracted through the prism of Maya. The gift for the past, which expresses itself as the return to the Father, reconciliation with the Father, has already been bestowed.

Further, because the great Initiation is the summing up, the consummation of the soul's long journey, Nachiketas equally represents the soul of the disciple entering the great Initiation. The disciple, through aspiration and sacrifice, has already won the first gift: the return to his Father, the Master on whose spiritual ray he is. In virtue of that return, he is ready to ask for the second gift: the entry into present immortality. Therefore he asks the Initiator for this heavenly fire.

The Initiator replies:

To thee I declare it; through awakening, learn thou of me this heavenly fire, Nachiketas, becoming conscious of it. Behold and know the obtaining of the unending world, the root and resting place, that which is hid in the secret place.

He declared to him that fire, which is the beginning of worlds; what

are the bricks of the altar, how many they are, and how they are. And he in turn repeated it to him as it had been told him; and Death, well pleased with him, again spoke.

To him, he of Mighty Soul, well satisfied, said: Today I give again thy wish; thine shall this fire be by name; and take thou this garland of many forms.

He who kindles the triple fire of Nachiketas, gaining union with the three, completing the three works, crosses over birth and death; gaining knowledge of the Radiant Divinity, ever to be praised, who knows that which is born of the Eternal, and comprehending it, he goes to the unending peace.

He who kindles the triple fire of Nachiketas, knowing this triad, who, thus knowing, prepares the altar for the fire of Nachiketas, he, escaping beforehand the snares of death, and crossing beyond sorrow, rejoices in the heavenly world.

This is thy heavenly fire, Nachiketas, which thou hast chosen by thy second wish. This fire, men shall call thine. Choose, Nachiketas, a third wish!

Nachiketas asks for the secret of the heavenly world, the heavenly fire. Perhaps it may be said that the Upanishad, in recording the response of Yama, lord of Death, at once conceals and reveals the secret.

For there is no explicit answer, no clear description of the heavenly fire. Yet, in the answer of Yama, much is revealed as to its nature.

It is known through "awakening"; but awakening means the arousing into activity of Buddhi, the divine principle which brings illumination. So we may take it that the heavenly fire is Buddhi active, which has hitherto been hid in the secret place, dormant in the inner chamber of the soul. With the kindling of Buddhi, comes present immortality, for this is the fire which makes immortal.

It is further called the triple fire, or the fire thrice kindled; we may take it that this refers to the three higher principles: Buddhi-Manas, Buddhi itself, and Atma, of which Buddhi is the manifestation.

This triple fire burns on the altar, which is built four-square: the lower quaternary, the four lower principles, unillumined mind, the form body, vitality and the physical body.

After giving this teaching, Death asks Nachiketas to repeat it to him. Nachiketas does this, a symbol, it would seem, of the blending of consciousness in Master and disciple.

Death then bestows upon Nachiketas a garland. This is, perhaps, the crown of life, given to those who are faithful unto death (Rev. 2, 10). It may be more accurate to render the Greek word (stephanos) as wreath, the wreath of bay leaves given to the victor. This would give a more vivid meaning to Paul's comparison: Every one who contends in the stadium constrains himself in all things; they, indeed, that they

may obtain a wreath which withers, but we, a wreath which withers not (I Cor. 9, 25).

Explaining the phrase: "gaining union with the three", the commentary attributed to Shankaracharya says that the three are "father, mother and Master". But even with this, we still appear to have a hidden meaning, the mother being the past Karma, the sum of aspiration and sacrifice in the past; the father, as before, is the Higher Self, which, through union with the gathered effort of the past, forms the new-born Spiritual Man. The Master guides and safeguards the process of birth and growth.

The Spiritual Man, thus born, escapes from the snares of death before the hour of death has come, and crossing beyond sorrow, rejoices in the heavenly world. So we come to the third wish, the wish concerned with the illimitable future. Nachiketas thus expresses his wish:

This question that there is, in the case of the man who has gone forth; some saying that he is, while some say that he is not; a knowledge of this, imparted by Thee—this, of my wishes, is the third wish!

(Death answers): By the Radiant Divinities even, this was questioned of old! For not easily known and subtile is this law. Another wish choose thou, Nachiketas! Constrain me not, but spare me this!

(Nachiketas speaks): By the Radiant Divinities even, this was questioned, thou sayest, O Death, and it is not easily known! And another like Thee to speak it is not to be gained. No other wish is equal to this!

(Death answers): Choose sons and grandsons of a hundred years, many cattle, elephants, gold, horses; choose the wide dwelling of the earth, and live thyself as many autumns as thou wilt! If thou thinkest this an equal wish, choose thou wealth and length of days. Be thou great on the earth, Nachiketas! I make thee an enjoyer of thy desires!

Whatever desires are hard to gain in the world of mortals, ask all desires according to thy will! These beauties with their chariots and lutes—not such as these are to be gained by men; be waited on by these, bestowed by Me! Ask me not concerning dying, Nachiketas!

This passage marks the vital turning point in the ceremony of the Mysteries, the great Initiation, which we conceive this Upanishad to represent. It is the final trial of the candidate, the last temptation.

Before considering this trial more in detail, we may bring, for comparison, a similar passage, which is found, in slightly different versions, in the two longest of the great Upanishads.

It forms a part of the story of Shvetaketu, descendant of Aruna, a story at once profound and full of humour. Shvetaketu is a youth, both adventurous and conceited, the son of a lovable father, who is the very essence of humility.

Moved by the spirit of adventure, Shvetaketu betakes himself to the court of the great Rajput prince, Pravahana, son of Jivala, a Master, whose disciples are gathered about him.

King Pravahana greets the youth graciously, and asks him whether he has learned the teachings of wisdom from his father.

The youth, with complete self-assurance, declares that he has learned wisdom.

The Rajput king then asks him five questions:

Knowest thou how these beings, going forth, depart on different ways?

Knowest thou how they return again to this world?

Knowest thou how that world is not overfilled by so many, thus going forth incessantly?

Knowest thou at which offering being offered, the waters arising speak with human voice?

Knowest thou the approach of the path, the way of the Gods, or the way of the Fathers, or by doing what they reach the way of the Gods or the way of the Fathers?—For the word of the Rishi has been heard by us: "Two paths for mortals I have heard: path of the Fathers, and path of the Gods. By these two goes all that moves, whatever is between Father and Mother!"

These five questions contain, in fact, the essence of the Mystery doctrine, the twin teachings of Reincarnation and Liberation. For the path of the Fathers is the way of reincarnation, while the path of the Gods is the divine way of liberation, of perfected spiritual illumination, the small, old way that leads to the Eternal. Through Karma, whatever binds to self, they go upon the way of the Fathers. Through faith, fervour and service of the Eternal, they go on the path of the Gods. One or other path, as the ancient Rishi said, is followed by all that moves, whatever dwells between Father Heaven and Mother Earth.

So there is the dividing of the ways. Those bound by Karma go to the world of their reward, and then return again to this world. And, because they return again, that world is not filled to overflowing by so many, going forth in death incessantly. And at the sacrifice of human birth, the waters, that is, the currents of Karma, arise and speak with human voice, the voice of the new-born child.

These five questions not only imply the whole teaching of the Mysteries; they themselves supply the answers. The dividing of the ways, asked after in the first question, is clearly indicated in the fifth. The reason why the world of rewards is not filled, is supplied by the question as to the return of beings to this world.

Shvetaketu, however, each time answered, "No!" Whereupon, the King graciously invited him to remain with him as a pupil, to learn the beginnings of wisdom. The youth, his vanity wounded, ran away, and returned to his good father, whom he began to reproach, saying, "Did you not say that you had instructed us? But this Rajput fellow has asked me five questions, and I do not know one of them!"

Very gently, the father replied: "Thou knowest us, dear, that what-

ever I knew, I told to thee! But let us two go and become the disciples of the wise king!"

"Let your honour go!" the youth replied, his vanity still sore.

So Gautama went to the king's court, where he was graciously received, and bestowed on the king a costly gift. Whereupon the king said:

"We give the worthy Gautama a wish!"

And Gautama replied:

"The wish is promised to me! What thou saidst in the boy's presence, tell that to me!"

But the king answered:

"This is among wishes of the Gods! Speak some wish of the sons of men!"

Gautama answered:

"It is known! For there is store of gold, of cattle and horses, of slave girls and robes and vestures! Be not thou niggardly, Sire, of the Great, the Infinite, the Illimitable!"

And the king replied:

"Thy wish, Gautama, is a holy one!"

"I come to my Master as a disciple!" answered Gautama, for with these words, those of old came to a Master, for this was the formula of discipleship.

Then the king said:

"So do not thou reproach us, thou and thy ancestors, since this wisdom (Vidya) never before dwelt in any Brahman. But I shall declare it to thee, for who is worthy to refuse thee, speaking thus?"

This is the version of the Brihad Aranyaka Upanishad, closely translated. In the Chhandogya Upanishad, there are slight variants:

Gautama came to the king's dwelling, and the king received him with honour. Then early in the morning Gautama, going to the assembly, went up to the king, who said to him:

"Honoured Gautama, choose thou a wish of the wealth of the sons of men!"

But he replied:

"Thine, O king, be the wealth of men! But the word that thou saidst in the boy's presence, tell that, verily, to me!"

The king was constrained, and bade Gautama dwell with him as his disciple, saying to him:

"Never before thee does this wisdom go to Brahmans, for among all peoples it was the word of command of the Rajputs!"

This is exactly the temptation with which King Yama the Initiator tries Nachiketas: "This is a wish of Gods! Choose thou a wish of men! Choose sons and grandsons of a hundred years, many cattle, elephants, gold, horses. . . . These beauties with their chariots and lutes—not such as these are to be gained by men!"

It is of interest that, by the shortening of a single vowel in the

Sanskrit (reading hasti for ha-asti), the wish offered to Gautama would be: "Store of elephants and gold, of cattle and horses, slave girls and robes and vestures;" elephants being the symbol of kingly power in India even to this day, when an assembly of princes means also the gathering of a herd of elephants.

Nachiketas is, therefore, tempted by the offer of kingly power, wealth in gold and cattle and horses; sons and grandsons, long lived, to offer for him the sacrifice to the Manes, and all things that allure the sensual man.

These are the things that Prince Siddhartha refused and laid aside when he entered the path of the Buddhas of compassion, coming as his mighty Predecessors had come.

This is, once again, the Temptation in the Wilderness: bread for the hunger of the body; the miraculous flight from the temple, to feed the soul's vanity; the kingdoms of the world and the glory of them, to feed the spirit of ambition.

Sensuality, vanity, the pride of kingship and power: the same temptations which every disciple must face and conquer, before he can enter on the Way. Happy is the disciple who is not tempted; who, being tempted, overcomes. C. J.

(*To be continued*)

Nothing can distinguish man from man, in order to beatitude, but choice and election; and nothing can ennoble the choice but love, and nothing can exercise love but difficulty, and nothing can make that difficulty but the contradiction of our appetite, and the crossing of our natural affections. And, therefore, whenever any of you are tempted violently, or grow weary in your spirits with resisting the petulancy of temptation, you may be cured, if you will please but to remember and rejoice, that now you have something of your own to give to God, something that He will be pleased to accept, something that He hath given you that you may give it to Him. For our money and our time, our days of feasting and our days of sorrow, our discourse and our acts of praise, our prayers and our songs, our vows and our offerings, our worshippings and protestations, and whatsoever else can be accounted in the sum of our religion, are only accepted according as they bear along with them portions of our will, and choice of love, and appendant difficulty.

—Jeremy Taylor.

DANTE SKETCHES

Many are the wand-bearers, but few the God-possessed.—Plato.

IN a preceding number of the QUARTERLY an attempt was made to show that Dante, as an accomplished scholastic, inherited a tradition favouring mystical writing and the mystical interpretation of both Scripture and the symbols of religion. Further than this, he also proclaimed explicitly that he was such a writer and such an interpreter. We are, therefore, justified in seeking the mystical meaning which Dante may have had in his own mind and experience when he wrote, and in seeking also to estimate how far Dante himself had progressed along the so-called "Mystic Way"—that "small old Path that stretches far away."

In doing this there are two distinct dangers. We are likely to read into Dante the particular thoughts and ideas of our own minds and of our own times, rather than the thoughts which a man of his century and of his intellectual setting would in all probability have had. And we are also inclined, on the other side, to forget that he *had* thoughts which we have not, and that he had an understanding of certain things, his possession of which we today, of a more crude and dogmatically material cast of mind, are very loath to acknowledge. We are not ready to admit that, for all his deep and wide knowledge of scholastic philosophy and theology, Dante actually *knew* more about the mysteries of the Kingdom of Heaven and the things pertaining to it, than we do. We are not ready to do this because the modern Western mind, even inside the Roman Church, unless particularly trained to an understanding of scholasticism, is inclined to consider it an effete and outworn intellectual system, which has seen its day, and is now superseded by a more liberal theology adapted to the advances of modern science. It is felt that the world has moved a long way in the six hundred years since Dante's death,—and is it not true that the great minds of the Church, such as a Cardinal Mercier, are rewriting St. Thomas Aquinas with a view to rendering him more "up-to-date"?

Nevertheless, St. Thomas Aquinas was himself a mystic; and the heart of scholastic theology is a distinctly mystical apprehension of the universe. So Miss Underhill writes: "As with St. Augustine, the intellectual greatness of St. Thomas obscured his mystical side. Hence it is commonly stated that fourteenth century mysticism derives from St. Bonaventura, and represents an opposition to scholastic theology; but as a matter of fact its greatest personalities—in particular Dante and the German Dominican school [e. g., Eckhart, Tauler, Suso]—are soaked in the spirit of Aquinas, and quote his authority at every turn" (*Mysticism,* p. 550).

These two errors, therefore, of underestimating Dante's achievement,

and of misreading him, are dangers it is essential that we should avoid, and they can be overcome in two ways. First, by a careful study not merely of the writings of Dante himself, but of his contemporaries and immediate predecessors, so as to gain the fullest knowledge possible of the main currents of thought which must have influenced his mind as it matured. In the second place, it must never be forgotten, that if a man says something that is true, it is true for all time, no matter how archaic are the words and terms in which the thought is clothed. To be sure, many people will ask with Pilate, "What is truth?" and further, "How can we know that so and so is true?" They might recall Christ's answer, given in the Gospel of Nicodemus: "Jesus said, Truth is from heaven. Pilate said, Therefore truth is not on earth. Jesus said to Pilate, Believe that truth is on earth among those, who, when they have the power of judgment, are governed by truth, and form right judgment" (Cap. III, vv. 11 to 14.) Thus the "power of judgment," put into actual operation at the behests of Truth, leads to "right judgment": "If ye live the life, ye shall know the doctrine." The power thus to judge would seem to be the same as that explicitly described by St. Paul: "The natural (ψυχικὸς = psychic) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." And Paul adds that "we," that is, οἱ τελεία the perfect, the initiated, "have the mind of Christ" (I *Cor.* ii, 15, 16, *cf.* v. 6).

A common realization of Truth, therefore, is dependent upon a relation of personal statures, of developed or undeveloped consciousness; and what seems true to one man, may seem false or worthless to another. It is this variation in the apprehensibility of Truth which makes the study of mysticism, of the mysteries, of the occult, so difficult. And it is the reason why no one who falls short of an adequate degree of attainment in spiritual consciousness, can establish a final canon of interpretation. There are always those, for instance, who insist that words should be taken as they stand, literally, and in their barest possible meaning. There are always those who, with Dante, wish it to be known "that the sense of this work [i. e., the *Paradiso*] is not simple, but on the contrary it may be called polysemous, that is to say, 'of more senses than one'; for it is one sense which we get through the letter, and another which we get through the thing the letter signifies; and the first is called literal, but the second allegorical or mystic" (Epistle to Can Grande, 11. 135-142). Dante held with Aristotle, that "the truth about a thing is a perfect likeness of the thing as it is"; but he goes further than Aristotle, and is characteristically Christian and mystic when he adds, "True blessedness consists in the sense of the prime source of truth, as is evident by John in the passage: 'This is true blessedness, to know thee the true God,' and the rest" (*Op. cit.*, 11, 94-6 and 613-616).

Truth *is* knowable, it is to be found in the vision of God; and Dante appeals directly from those who "carp" at his claim to have visited Paradise and to have experienced the vision of God, to the great mystics who preceded him. "And if all this suffices not the carpers, let them read Richard of St. Victor in his book *De Contemplatione,* let them read Bernard *De Consideratione,* let them read Augustine *De Quantitate Animæ,* and they will cease to carp." [1] In other words, Dante invites those who carp to compare his work with that of recognized saints and mystics; and he adds a further plea on his own behalf when he writes: "But if they rail [2] at a condition of so great exaltation because of the sin of the speaker, let them read Daniel, where they will find that Nabuchodonosor, too, was divinely enabled to see certain things against sinners, which afterwards he committed to oblivion. For 'He who maketh his sun to rise upon the good and the evil, and sendeth his rain upon the just and the unjust,' sometimes in compassion for their conversion, sometimes severely for their punishment, reveals his glory in greater or less measure, as he wills, to those who live never so evilly."

In the last analysis, therefore, a man is only judged by his peers. The validity of a given spiritual experience can only be finally established by one who has himself experienced it. Nevertheless, so absolute and uniform would seem to be the principles revealed by the records of spiritual experience, that a study of the lives of mystics, and of the mysteries, in all countries, of all times, of all shades of religious belief,—will yield in no uncertain measure an intellectual comprehension of the mystical life and of spiritual consciousness. And if this comparison be made, it will become evident that certain symbols, certain metaphors, certain methods of approach, and a particular language, are to be found in use by spiritual writers who must in the nature of things have been totally unknown to one another. If Dante ever heard of the *Tao-Teh-King* or the *Bhagavad Gita,* he certainly never saw them or read them; yet he shows much the same understanding of the principles of religious experience as do both these early books.

For our present purpose, it does not matter whether Dante can be shown to have derived his ideas from a given mystical writer or not. The proof of such derivation will always be of interest, because if he did so derive them, he has demonstrated his ability to recognize the value of those ideas and to have made them his own, and therefore to have appropriated them. If he did not derive from another writer, however, he

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[1] *Op. cit.,* 11. 553-557. *Cf. Paradiso*—X, 131—"Richard, who was in contemplation more than man." Augustine's book gives a scale of the spiritual degrees in the ascent to God.

[2] Miss Hillard translates the Latin word *oblatrarent* "howl"; Mr. Wicksteed, "yelp"; literally it means "to bark at," but its post-Augustinian tropological sense is "to rail or carp at." *Cf.* Lewis and Short's *New Latin Dictionary.* To translate this as "yelp" is to make Dante bitter of speech and unnecessarily severe. This has been too often the current conception of Dante; but is it justifiable to suppose that he would always apply the same scorn, simply because in the *Inferno* and elsewhere he does so to sinners deserving of it, while here he is merely combating worldliness, and employs a synonym to avoid repetition, and a word commonly used in the above sense?

proves that his own consciousness evolved the ideas; and his spiritual stature may be estimated by placing his own conceptions beside those of other statements from a totally different source.

Therefore, as a first step in interpreting Dante in an "allegorical" or "mystical" sense, which he himself authorizes, we should point out that this very desire on his part to allegorize, shows at least an instinctive kinship with the greatest scriptures and with the mysteries. "All in the ancient scriptures is allegorical," writes Madame Blavatsky in *The Secret Doctrine,* and the second part of her first volume is devoted to "The Evolution of Symbolism." "Even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts . . . All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because the *spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern 'sages'" (*Secret Doctrine,* Vol. I, p. 307; ed. of 1888). So Dante writes that his works "should be" expounded allegorically, and that the allegorical exposition "hides itself under the mantle of these tales, and is a truth hidden under beauteous fiction," which, when "spiritually expounded, even in the literal sense, by the very things it signifies, signifies again some portion of the supernal things of eternal glory" (*Convivio,* II, i). *Light on the Path* expands this same idea: "There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading, not between the lines but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers *and poets* of all time. It is used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law in nature which insists that a man shall read those mysteries for himself. By no other method can he obtain them."

Dante's writings, in our opinion, are "forcing human language to express one of the most sublime visions of the Absolute which has ever been crystallized into speech. He inherits and fuses into one that loving and artistic reading of reality which was the heart of Franciscan mysticism, and that other ordered vision of the transcendental world which the Dominicans through Aquinas poured into the stream of European thought. For the one the spiritual world was all love: for the other all law. For Dante it was both. In the *Paradiso* his stupendous genius apprehends and shows to us a Beatific Vision in which the symbolic systems of all great mystics, and many whom the world does not call mystics—of Dionysius, Richard, St. Bernard, Mechthild, Aquinas, and countless others—are included and explained" (Evelyn Underhill's summary, *Mysticism,* p. 551). Inevitably he used allegorical language, but Dante's individual mysticism can be deciphered and determined by a

comparative study with other systems and other methods. His visions in the *Vita Nuova* and *Convivio,* his intensely vivid and human drama of the soul's growth and inmost life, as mirrored in the *Inferno, Purgatorio,* and *Paradiso,* his astronomical, philosophical, and theological explanations—mixed as they are with kabalistic and astrological elements—these all go to show that he has but one object: to restate such fragments of the Wisdom of God as he can call his own, in an enduring form, and for the benefit of his fellow-men. "The end" [of his poem], writes Dante to Can Grande, "is to remove those living *in this life* from the state of misery and lead them to the state of blessedness . . . because the whole was undertaken not for speculation, but for practical results." And again, as already quoted: "Oh blessed those few who sit at the table where the *bread of angels* is consumed, and wretched they who share the food of sheep! But . . . they who are fed at so lofty a table are not without compassion towards those whom they see browsing around on grass and acorns in the pasture of brutes; and inasmuch as compassion is the mother of benefaction, they who know ever proffer freely of their good wealth to those poor indeed, and are as a living spring at whose waters the natural thirst above spoken of is refreshed" (*Convivio,* I, i, 51-68).

MARION HALE.

At a meeting in London, on December 20th, 1888, Madame Blavatsky was asked: Is the apparent objectivity in a dream really objective or subjective? She replied: "If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the dreamer, all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the Seer within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses."

FEAR

"WE ought to meditate more on heaven," said a wise student of Theosophy. "We should formulate clearly to ourselves what our ideal of heaven is, what it is that we really and honestly desire, and should then think of that as attainable here and now, or in a few years at most. Hope for it. Never cease to hope for it."

By way of beginning, I was trying to formulate my ideal of my own heaven and to do it honestly. The memory of a particularly violent toothache was fresh in my mind, which promptly announced to me that what it wanted was a heaven free from pain. That sounded axiomatic enough, and, putting that down as point number one, I was about to pass on to something more positive. What did I want? To be a Saint? What did the Saints want? Hum-m-m. For the most part they wanted suffering. I did not want suffering as any part of my heaven, or, if I did, I was not conscious of it. Yet, "At the heart of pain lies joy." I never pierced the heart of pain to find the joy, but I could imagine finding it there. Surely, pain borne for the sake of love would be a joy in proportion to the greatness of the love. That was why the Saints longed for suffering. They loved so intensely that they craved suffering as an expression of their love. To love that way would in itself be heaven; the divine alchemy that would turn all things to joy and cast out all fear.

Then, suddenly, I saw that what I wanted was not freedom from pain, but freedom from fear of pain. I imagined myself in "heaven," that is, on the other side of death, looking down on the world and on the Master's warfare being waged here. I imagined his call for volunteers to go into incarnation, into the midst of the fight for his cause, and I thought of myself as desiring freedom from pain! Heaven forbid! Give me freedom from the fear of it that I might leap to answer.

After all, the greater part of our suffering from pain arises from the fear of it, rather than from the pain itself. We could bear any pang for a second, if we knew it would last no longer. The worst pain would then be little more than strong sensation. It is the fear that we are going to have more of those terrible twinges, that they will go on repeating themselves for hours, or days or months, that is by far the worst of our suffering. In point of fact, we never have to bear more than a second's pain in any one second, and that we could do comparatively easily if only fear did not add the pain of all the future to it. Mr. Griscom used to say that it is our resistance to it, and not the pain itself, that causes the suffering. If we could only accept it completely and let it sweep through us without resistance, it would be merely a cleansing sensation.

Few can hope to rise to that height, but it may be within the ex-

perience of many of us that the effort to take pain rightly, to use the force of it (and whatever else pain may be, it is certainly magnificent force) in the Masters' cause,—will at least transform the memory of that pain from a nightmare to a joy. Another wise student once said to me, "If you want to be happy, act in such a way that the remembrance of your actions will make you happy. Do what you would like to have done, not what you want to do. Things are a short while in doing, but they stay done a long time."

During the war we were told that if we would do our simplest daily duties with conscious intention to serve, offering them to the Masters' cause as we did them, they could be used, and might indeed be of more value than an army corps. That we do not understand how or why this is so, is of no consequence. What is needed to make prayer effective is faith, not an understanding of the mechanics of it. So, surely, if our feeble efforts at daily duties can be used, it must be that the great power of real pain may be used in the same way, if we could only remember to hold our will and intention steady. Perhaps not only the memory, but also the pain itself at the time, would thus be changed into a joy. Perhaps that is the meaning of, "At the heart of pain lies joy," for we do not find the heart of anything until we see it in its relation to the Master.

At this point I decided that the way was getting too steep for a beginner's feet, even in speculation, and I came back to the question of Fear, a subject of which I had had more ample personal experience. It appalled me to think how much I was under the influence of Fear in all departments of my life, fear of pain, fear of death, fear of failure, of ridicule, of what others would think, fear of discomfort, fear of being bored. Such petty, miserable fears, and yet it seemed to me that, when analysed, most of the actions of most of us have their roots in the last two,—fear of discomfort or fear of being bored. Why else do we want money, for instance? We are afraid of poverty because we think it would be uncomfortable and unconscionably dull. Not very exalted foes that we should fear them so much, and yet the fact remains that we do.

In one of his books—I think it is the *Memory of Past Births*—Mr. Johnston speaks of our consciousness rising during deep sleep to the ocean of immortal power and peace, to the consciousness of the spiritual world, but that as we return thence we are met at the threshold of waking by the army of shadows of the material world, with their captain Fear at their head, and robbed by them of all memory of where we have been. Nightly we are in touch with infinite power and infinite bliss, and nightly we are robbed of this priceless memory by Fear and Fear's cohorts. Evidently if we would retain the memory of that bliss, "on whose fragments all beings live," we must first conquer Fear.

"Love casteth out Fear." So does Trust, and each step forward brings an increase of both love and trust, weakening the hold Fear has

upon us. It must be through these that we shall win the final victory; but there is something else that we can do at once. We can, as it were, attack Germany in the Balkans. We can attack Fear through its most potent ally, without which it can do little, the traitor in our camp: our own uncontrolled imaginations. It is through the pictures the imagination presents to our minds, that Fear works. That what seems to be courage is often simply lack of imagination, is proverbial. Unless we see the picture of the danger, we feel little fear. In a crisis calling for swift action, we shall perhaps feel none at all, however grave the risk. The need to concentrate on the work to be done, shuts out the pictures of possible consequences. On the other hand, imagination is essential to progress. It is said to be one of the two great magical powers by which we must rise. I would rather be afraid than lack imagination, but fortunately that is not the choice. The fault does not lie in the presence of imagination, but in the absence of control over it. It is a tremendous power, the guide of the will, the ladder by which we were meant to rise to heaven; and we have made it the ally of evil and the cause of much of our trouble. There is a fine old legend of an evil magician in the days of Charlemagne, who dwelt in a castle on an inaccessible rock. The castle could only be reached by a winged horse, and the magician had the horse. He was a wonderful steed, capable of taking beyond the stars the fortunate rider who possessed the magic bridle to control him, but fatal to others. He is mastered at length by Bradamant, the pure-hearted warrior maiden, with the help of her enchanted shield, and thereafter the magician is an easy conquest. Doubtless the legend has many meanings, but I am convinced of the truth of one, that Fear cannot be successfully assailed until in some degree at least we can control our imaginations.

It is easy to test the extent to which the imagination has been misused. Try to imagine the spiritual world, a conversation with the Master, what it would be like to love as the Saints love, or even how someone we love feels, in some trouble with which we should like to sympathize,—and see how long our imaginations stay steadily on the theme set. Then imagine ourselves as we should like others to see us under almost any circumstances you please, and note the difference. How eagerly and lovingly the imagination plays around ourselves, how slowly and laboriously in all else! The truth is we have made it the slave of vanity. It responds instantly to its master's voice and is deaf to almost all else. It is the slave of vanity, and vanity is always the slave of Fear, shuddering with terror at the thought of the least hurt to itself. Obviously then, to free the imagination from domination by Fear, it must be freed from vanity.

This can only mean that we must never permit it to be used by vanity. The pastime of picturing ourselves to ourselves in heroic situations, or saying clever things, or proving to ourselves how right we were and how wrong he was, will all, I suspect, when analysed be found

to have vanity back of them. If we would purify our imaginations, these and all other forms of "mental talks" with ourselves, must be given up. Then perhaps our imaginations will become the ladders to heaven they were meant to be. Then Fear will lose its weapon and life its phantom terrors, and we shall gain freedom, the freedom to answer as we would, wherever and whenever we hear our Master call.

BEGINNER.

The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed.

But if we admit the existence of a higher or permanent Ego in us—which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn from the life and experiences of the inner man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom. For our Ego lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i. e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?—Transactions of The Blavatsky Lodge of The Theosophical Society, Part I; Madame H. P. Blavatsky, at a meeting held in London, December 20th, 1888.

THEOSOPHY[1]

WHAT is Theosophy? What is The Theosophical Society? What is the relation of Theosophy to The Theosophical Society?

Let us begin with the more concrete question: What is The Theosophical Society?

The Constitution thus defines the Objects of The Theosophical Society:

The principal aim and object of this Society is, To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and, The investigation of the unexplained laws of nature and the psychical powers latent in man.

In each of these three Objects, there is an underlying principle, not expressed, but implicit. In the first Object, this principle is, "the identity of all Souls with the Oversoul"; the term made familiar by Emerson. And, as Emerson teaches, each soul is, in essence, one with the Oversoul, and with all of the Oversoul.

But that identity is not yet realized. It can be realized only through ages of growth and spiritual progression, as the soul expands, and opens itself to the life of the Oversoul and to all of that life.

Therefore the first Object of The Theosophical Society does not propose to form a universal brotherhood of humanity by simply gathering together the existing materials, all men and women, good and evil alike; but, on the contrary, it proposes to form only the nucleus of such a brotherhood. Into the nucleus can enter truly only that which is of the nature of the Oversoul, only that which is spiritual and immortal. Therefore the nucleus is not for today, but for the distant future, for men and races yet unborn; the foundation stone of the future spiritual being of an immortal mankind.

In the same way, in the second Object, the study of ancient and modern religions, philosophies and sciences, there is implicit the principle that there is an underlying unity in these three, religion, philosophy and science; they are all views of truth, views of the Oversoul from different points. The importance of their study lies in the search for this underlying unity, the search for the expression of the Oversoul, which that unity will reveal.

So in the third Object, there is implicit the thought that, since each

[1] A lecture by Charles Johnston, on May 1, 1921, on the occasion of the Convention of The Theosophical Society.

soul is fundamentally identical with the Oversoul, there will be, for each soul, a progressive unfolding of divine and spiritual powers, until all the powers of the Oversoul are attained and revealed in it. And, with this unfolding of the soul will come a progressive insight into mystery after mystery of nature and nature's hitherto unexplained laws.

When these Objects were phrased, in the seventies or early eighties of last century, the word psychic had not gained a sense which it has since acquired, as distinct from spiritual. Psychic was used rather as the antithesis of material, as it is habitually used by many French writers, such as Bergson, perhaps because the word "spirituel," in French, does not mean exactly spiritual, but rather intelligent, clever or witty. If we were to rephrase the third Object today, we should be inclined to speak of the spiritual powers latent in man, rather than the psychical powers.

So that in each of the three Objects there is thus an underlying principle; and these three principles find their unity in the Oversoul.

This may seem like a doctrine, even a dogma. But The Theosophical Society does not require the acceptance of any doctrine or dogma, or even the acceptance of such underlying principles as have been outlined. On the contrary, it is expressly stated in the Constitution, in the Article on Membership, that every member has the right to believe or disbelieve in any religious system or philosophy. That is already going far; but the Constitution goes even farther, for it adds that every member has also the right to declare such belief or disbelief, without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

This is a broad and generous provision, the very perfection of intellectual charity. But it is something more. It is an implicit expression of the conviction that every true inspiration, whether of religion, philosophy or science, is a partial revelation of the Oversoul, a ray of light of the Logos, a thought in the Mind of God.

This word which has just been used, the Logos, is the Greek original of Verbum, the Word, as used in the opening verse of the Gospel according to Saint John: In the beginning was the Word, the Logos, and the Logos was with God, and the Logos was God.

Perhaps it would be better to translate the first words: In the primal principle, rather than: In the beginning, as indicating a source rather than an origin in time.

It seems to be generally held that Saint John owes his use of this word to Philo, who is summing up a main current of Hellenic philosophy, which goes back through the Stoics to Heraclitus, who spoke of the Logos as the universal principle which animates and rules the world.

For Philo, the Logos is the Mind of God, very much in the spirit of the ancient Chinese phrase, used nearly four thousand years ago in the Shu King: I will examine these things in harmony with the Mind of God.

Perhaps we shall get a clearer view of the significance of the use

of this word, the Logos, by John, if we remember that Matthew and others of the disciples, seeking to express their understanding of the divine personality of Jesus, thought and spoke of him as the Christ, that is, the Anointed, the Messiah: the Lord long looked for, of the Messianic hope, the king of royal David's line. John, interpreting the same divine personality, took the expression, the Logos, thus announcing Jesus as the incarnation of the Mind of God. The word Messiah, the Anointed, in its Greek equivalent, Christos, is used in the Septuagint, the Alexandrian Greek version of the Old Testament, in a more general sense. Thus, when Isaiah speaks of the anointed, Cyrus, the word used in the Greek is Christos. But in the New Testament, the word Christ has gained a deeper significance. Christ is the Messiah. Christ is also the Logos, the incarnate Mind of God.

It may be valuable to consider this word, Logos, as it was first used by Philo of Alexandria, writing about the fifteenth year of our era, on the Creation of the World as given by Moses. Philo was gathering together the three threads represented in the population of his native city, Alexandria, where he lived most of his life and wrote, though he went on one occasion to Rome and, in all likelihood, went also to Jerusalem, to the great festivals of the Jews.

Alexandria had its Greek, its Jewish and its Egyptian population. Philo gathered together the thoughts of all. He had some knowledge also of the spiritual life of India, as it became known to the western world through the expedition of Alexander the Great to India. Through Megasthenes and others, a considerable knowledge of India thus found its way westward, and it would be possible to fill a small book shelf with Greek writings on India which we owe to Alexander's expedition. Thus we find Philo saying of the Indian Gymnosophists, or Sannyasis, that their whole existence is a lesson in virtue.

Alexander's expeditions drew a circle, one may say, round the three centres of wisdom, Greece, Egypt and India, with Jerusalem in the centre; and, in Alexandria, Philo's city, these threads of wisdom came together.

Philo undertook to expound the records of the Old Testament along the lines of allegory, as in his book, the Allegories of the Sacred Laws, that is, the Laws of Moses. And he expounds them in the light of the philosophical thought of Plato, so that it was said by an early Christian writer that it is difficult to say whether Philo Platonizes, or Plato Philonizes.

And as the foundation of his exposition, he takes this teaching of the Logos, the Mind of God.

We may condense as follows the first passage in which this thought is developed, in the exposition of the Creation of the World:

When a city, says Philo, is founded by a great king, who is also a man of brilliant imagination, a skilful architect whom he employs, seeing the advantage and beauty of the situation, first of all sketches out in

his own mind nearly all the parts of the city, the temples, gymnasia, markets, harbours, docks, the arrangement of the walls, the situation of the dwelling houses and the public and other buildings; he carries in his heart the image of a city perceptible only by the intellect. We must form a somewhat similar opinion of God and His creative work. The world first existed only in the Mind, the Logos, of God.

It may be an interesting surmise, which has, perhaps, been made before, that Philo had here in mind, not an imaginary town, but his own city of Alexandria; that the great king of his parable was Alexander, who, in the year 332 B. C., commanded Deinocrates, the wise architect, to plan the city Alexandria, with its walls, harbours, temples, streets, markets, its many public buildings. Everything which Philo says, describes his own city. It does not exactly describe, let us say, Jerusalem, which, though it had walls, had no harbour, nor Rome, the two other great cities which Philo is likely to have known.

Therefore Philo thinks of the plan of the universe to be created, as first formed in the Mind of God, in the Logos. And, if we accept this great, fundamental thought, a plan of all life, must it not follow that there is, in the Mind of God, a plan for each life, a life-plan for each one of us, in the Logos, in the Mind of God?

The plan, for each one of us, is to be discerned through prayer, through meditation, through the illumination of that Light of the Logos which, as Saint John has so beautifully said, lighteth every man that cometh into the world.

But, since the life of each of us is a divine gift, it carries the quality of divinity, the gift of free will, which the Divine Power cannot and will not revoke. We have the right to choose, either to follow the plan of the Logos, led by the Light of the Logos, or to refuse. With free will must the plan be worked out; it cannot be worked out, except through the free energy of creative will, realizing in succession the thoughts in the Mind of God.

We come thus to the word, Theosophy, used by Saint Paul in his first letter to the disciples in Corinth, in the twenty-fourth verse of the first chapter: Christ the power of God, and the wisdom of God, Theou sophia.

It is worth noting here that there are two Greek words meaning wisdom: Gnosis, as in the name of the Gnostics, and this word Sophia, with a somewhat different shade of meaning. Gnosis appears to mean rather illumination, the immediate light of divine inspiration, which the Gnostics aspired to reach; while Sophia is wisdom applied to the conduct of life.

We can see this in the name Sophist. It carries an unpleasant flavour, but in the period before Plato, the Sophist was, or aspired to be, a teacher of the highest and best of human things, as Plato says, speaking of Protagoras. And a modern writer on the Greek Genius says of the

earlier Sophist, that "he came nearest, perhaps, to a university teacher, glorified, extended, and brought into contact with practical life."

Paul divides the word into its two parts, Theou sophia, the wisdom of God. It seems to occur first as a single word in the Miscellanies of Clement of Alexandria, who speaks of solving problems "theosophically," that is, in the light, and through the power, of the divine wisdom in us. After Clement, the word is found often in the intervening centuries, coming into all modern languages.

So at last we reach The Theosophical Society, founded in 1875 and taking this honourable and ancient name, and, in fact, using Theosophy as the wisdom of the Divine in us, wisdom applied to the conduct of life.

By this road, therefore, we come back to our fundamental thought: the conduct of life in the light of divine wisdom; the seeking, through prayer, through meditation, for the immemorial Light in the soul, the Light of the Logos, the leading of the Mind of God.

Here we have our immediate practical application. We are reverently and humbly to seek that Light in the soul and, striving to follow the Light, through effort and sacrifice, undaunted by failure, we are to work out the plan of the Logos, to realize creatively the ideal of our lives as it exists in the Mind of God.

Yet we must have the humility to remember that at first but one ray of the Logos shines into our hearts, a ray refracted and beclouded by our minds; and that the same immemorial Light has illumined reverent hearts, in all lands, throughout all times.

These illumined sages and saints have recorded their experience in seeking and following the Light, in the sacred books of all races, in every age. With this unity of spiritual experience in view, The Theosophical Society, in its second object, suggests the study of ancient and modern religions, philosophies and sciences, as a check on our own experience. To ignore this gathered wisdom, or to treat it superficially, would be the unpardonable folly of vanity, and could lead only to confusion.

The scientist respects the stored experience, the careful experiments, of all his predecessors. The mystic, if he be a true mystic, reveres the experience of those who have gone before him, and seeks among the living for those whose experience is wider and deeper than his own.

Therefore we study the records of all spiritual experience: the Bibles and prayer books and hymnals of all religions. We seek to supplement and correct our own experience by every available revelation of the Light.

If we follow this course, with reverent seeking for the Light, and with heroic valour, two results would seem to follow. First, wholly occupied with the quest and the creative effort, we shall find our purpose and inspiration in these, and shall never fasten with hungry thoughts upon the result, the personal reward. This is the wise precept of the Bhagavad Gita (2, 47): "Thy authority, thy right, is in the work, never in the fruits, the personal rewards." The motive of life will be progressive illumination, the continuous exertion of creative will, in obedience

to the inward light; a ceaseless striving, through innumerable failures, to realize the splendid plan in the Mind of God.

Besides this disinterested aspiration and sacrifice, as itself the purpose and the reward of life, there will be a second result, not less inevitable. Each one of us, fighting our way forward along the path toward the Logos, will find no time to look backward at the debris of the task, the things already accomplished and done with. It will be even less possible for one to fasten hungry eyes on the results of another's work, the things which, even for him, already belong to the past. Anything, therefore, like envy, like covetousness, becomes wholly impossible to anyone following this life of inspiration and effort, unless it be envy of the finer valour, the completer sacrifice of another. But envy in the common sense, the envy of another's possessions, is unthinkable. It can have no possible place in that benignant light.

But, if envy of the possessions of another be impossible, since each is altogether bent on treading the path that leads to the celestial light, the fullest sympathy is not impossible. Comprehending love is, indeed, of the very essence of the undertaking, an inalienable element in the Great Adventure.

Each one of us strives to follow the inward light, in the spirit of the Vedic prayer: "Let us fix our souls upon the excellent light of that divine Sun, and may it lead our souls forward." But, since these are rays of the same divine Sun, the Sun of wisdom, it is the one Sun that illumines us all. As we draw near to That, we draw nearer to each other, just as the spokes draw closer together when they approach the nave. The power to understand, the power to help, are, indeed, the fruits of that divine Light, coming as the reward of sacrifice and aspiration.

We come thus to the essential Theosophical thought of co-operation in the search for spiritual light and life. Each of us has, perhaps, his unicoloured ray; only when united, can they form the white radiance of Eternity. Each has his own note, but harmony comes through the blending of contrasted notes. So students of Theosophy work together, striving through aspiration and sacrifice to build the nucleus of the divine humanity.

We have already drawn illustrations from East and West, from the Gospels and Greek philosophy and from the Indian books of wisdom. And necessarily so, since this teaching of the Logos is fundamental in all religions. We have found the ancient sage of China, nearly four thousand years ago, endeavouring to think in harmony with the Mind of God. And Tao, the fundamental principle of Lao Tse, some twenty-five centuries since, is so close to the same thought, that the great French Sinologue, Rémusat, thought that Logos was the fittest word to translate it. And we are told by a recent student of the Tao Teh King, Dwight Goddard, that, when Christian scholars came to translate the Logos of Saint John, they were satisfied to use the word Tao.

From China westward, we can trace the same great thought through

India, where Vach and Viraj exactly indicate the Logos, and where Brahma-vidya anticipates Theosophia; through Thoth or Tehuti in Egypt, the Divine Intelligence uttering the creative word; through the Logos from Heraclitus to Philo, from the Wisdom of Solomon (9, 12): "O God of the fathers, and Lord of mercy, who hast made all things in thy Logos," to Saint John; literally from China to Peru and even farther west to Guatemala, finding the same concept in "the Creator and Former, the Mother and Father of life," in the aboriginal Popol Vuh.

Theosophy, which rests on a thought fundamental in all religions, of necessity cannot be antagonistic to any religion. The Theosophical Society is, in virtue of its very nature, the friend and ally of all religions, even of all Churches, each of which has its individual light. And it has been well and wisely said that the purpose of The Theosophical Society is, to convert each man to his own religion.

A little while ago, we were considering a verse of the Bhagavad Gita: "Thy authority, thy right is in the work," the Sanskrit word for work being Karma. And this brings us to another fundamental idea.

Perhaps we can best approach the consideration of Karma through a sentence in the Brihad Aranyaka Upanishad: "As they said of old: Man verily is formed of desire; as his desire is, so is his will; as his will is, so he works; and whatever work he does, in the likeness of it he grows." Even then, in that ancient Upanishad, it was a saying of far older days.

Here again, the word is Karma; and it is a fundamental thought in the wisdom of India, that a man's life is his own doing, his own work. He advances through effort and sacrifice toward the Logos. At each moment, he is at that point on the road to which his effort has carried him. His task is, to go forward on the road. The point of the road at which he finds himself is not so important; the vital thing is that he shall go forward.

From this consideration of Karma it will follow once more that, to those who hold this view of life, envy or coveting is impossible; simply non-existent for that view of life. And, if this view were generally apprehended, all the ferment and revolutionary turmoil, the feverish social problem, as it is called, would cease to exist; it would be like a flurry of snow falling into a stream, "a moment white, then melts for ever."

There is another simile of the same law which Prince Siddhartha, the Buddha, seems habitually to have used, the simile of sowing and reaping, the seed sown and the fruit gathered; he who sows rice, reaps rice, and he who sows sesamum, reaps sesamum. This has its exact parallel in Saint Paul's autograph letter to the Galatians (6, 7): "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

And every gardener and farmer knows that as he sows, he reaps. Therefore he regards his own field, his own garden, and not another's. Here, once more, if we look at our lives in this light of sowing and

reaping, a greedy envying of the fruits of another must melt away. Or, to return to the former simile, each of us, through effort and sacrifice, has reached a certain point on the path toward the Eternal; the vital thing is, to go forward, through effort and aspiration and sacrifice.

And we shall do well to keep in mind that superb phrase of the Bhagavad Gita (3, 10): "Putting forth beings united with sacrifice, the Lord of beings of old declared: By this, by sacrifice, ye shall increase and multiply." We are united with sacrifice, through the creative act of the Lord of beings, through the everlasting will and decree of the Logos, and we shall be wise to cleave in love to this companion of our journey.

So we find this fundamental principle, the Logos, everywhere, in all religions. And students of Theosophy hold that all religions owe their very existence to the Logos; the great Master who is the founder and central figure of each religion, being clothed with the Logos, an Avatar, a plenary Incarnation of the Mind of God.

At this point, we may, perhaps, draw a contrast between the mood of the East and the mood of the West: The East, more contemplative, approaches life on the side of intelligence, seeking to penetrate and comprehend the great Mystery, desiring illumination and the clear vision of the Everlasting. The West, more active, full of energy and force, and very often carried away and overwhelmed by its own energy; so that the streets of a great city like New York are turbulent torrents of energy, furiously rushing this way and that, with very little wisdom, very little illuminated insight into the path that is being travelled; hardly a thought of the inward light flowing down from the Logos, ready to lead us along the everlasting ways.

One can find the same contrast in the Eastern and Western religions of today. The Eastern teachers, as the outer world knows them, and as they are known to some degree even in the West, resting in a refined understanding of intellectual problems, diligently analyzing the Mind of God. And, on the other hand, we have so many Western churches busy about many things, the so-called institutional churches, full of energies and activities, but hardly considering the Mind of God which, if sought after, may shed light on each of these things, revealing its enduring value, its part and purpose in the immortal work.

Here, Theosophy can render a service to each, giving the East a deeper comprehension of the Mind of God, as to be not alone understood, but also to be continually realized through effort and sacrifice; and helping the West to dwell more in the light of the Logos, which lighteth every man that cometh into the world, pouring its benign radiance on each task and problem as they arise, and guiding us with ever growing brightness into the ways of the Everlasting. So does Theosophy supplement and complete, lending its inspiration to all.

But we have seen that the second Object of The Theosophical Society indicates that we must study not only religion, but philosophy and

science also. And students of Theosophy, obeying the high device of The Theosophical Society: "There is no religion higher than Truth," do, in fact, ardently pursue the study of both philosophy and science; of science, not only for the truths which it directly gives, its many insights into the working methods of the creative Logos, but also because science profoundly colours philosophy, and plays a vital part in forming our conceptions of human life, and of all life.

We can see this at once in Darwinism. Primarily concerned with the problems of biology, with the life and growth of plants and animals, the Darwinian theory of evolution at the same time profoundly affected the philosophy of the time, strongly colouring the general conception of life. And it affected philosophy both in a favourable and in an unfavourable way. The unfavourable way was well characterized by John Burroughs, in one of his last writings, in which he undertook to show that the brutal and destructive mind of Germany was inspired and moulded by Darwin's doctrine of the struggle for life and the survival of those who succeeded in that struggle.

But the teaching of Evolution bore another and a better fruit. It directly affected religious thought. Darwin taught the age-long evolution of bodies. With and from this came the cognate thought,—the infinite development of the soul. In a sense, Darwin's thought liberated the soul from the bonds of a static salvation, bidding it go forward to a never ending, ever growing splendour of perfection.

If we take a wide view of the progress of scientific thought, covering a period of several centuries, we shall be inclined to call the nineteenth century the century of Darwin. And we shall find that, about the year 1900, another note began to dominate; no longer that of biology, but that of physics and chemistry blending into one; not concerned primarily with the problem of living organisms, but concerned rather with the ultimate constitution of matter, the final substance of the external world.

In the twenty years which have elapsed, marked and indeed marvellous results have been reached, which have a peculiar interest for students of Theosophy, since they closely approach the views that are characteristic of students of Theosophy.

Briefly, the result is, the dynamic conception of the universe. Matter is no longer thought of as solid and inert; the atom has lost its unity, and is seen as a highly complex body, comparable in its degree to a planetary or solar system, and made up of units of positive and negative electricity; minute but intensely potent particles of energy. A seeming solid substance is held to be a system of these electrically built atoms ceaselessly vibrating with inconceivable swiftness.

The whole universe, therefore, and every particle of matter in it, is formed of these intensely vibrating systems of energy. Matter, in the old sense, has simply ceased to exist.

Philosophically, this dynamic view of the universe has already found expression in the writings of Henri Bergson, beginning about the year

1900, and especially in *Creative Evolution,* which is the goal and summary of all his books.

Bergson speaks of the "élan vital," the vital drive, to be recognized in all life about us, and to be identified in the creative will and consciousness within us. And he well describes this power as creating, both without and within us, something perpetually new; developing a series of forms, whether of art or nature, each of which might, in the retrospect, be seen to be the outcome of what went before, but no one of which could be foretold, by any mental process, before it has actually come into being; just as, from a contemplation of their supposed anthropoid forefather, no one could have prophesied Phidias and Plato.

Bergson sees this vital drive, both within and without us, as of the essence of Life, of creative consciousnes and will; and, while he himself has not pushed this splendid thought to its spiritual conclusions, as Darwin did not push the thought of evolution to its spiritual conclusions, it will well repay us to try to do this.

For we shall see, in this drive of creative will and consciousness within us, exactly the power and light of the Logos, which we found to be a fundamental thought of all religions. And we shall recognize in the perpetually renewed creation of the vital drive within our consciousness and will, that ceaseless spiritual renewal, through effort and sacrifice, the very treading of the path toward the Logos, the immemorial way of the Eternal.

Here, once more, we can make directly practical application. We shall understand life, the life of each of us, to have its very essence in this ceaseless spiritual creation, through effort and sacrifice, the sacrifice of the worse to the better, the sacrifice of the lower to the higher; the effort, at each moment, to catch the light of the Logos, and, in each element of our task, to carry out the plan and will of the Logos. Our life, like the universe, will be throughout dynamic.

And we shall at once perceive a conclusion that flows from this, a conclusion of most practical force. We shall understand the falsity, the illusion, of looking for rest, in the sense of something stationary and stagnant, as the end and the reward of our work. There is no place for the rest of stagnation in a dynamic universe; even a stone is, as to its atoms, in intense, ceaseless vibration. Much more, there is no place for the rest of stagnation in spiritual life, life in a spiritually dynamic universe.

We may as well face this at the outset, and make it the set attitude of our minds and hearts. Our destiny is, ceaseless creative effort and sacrifice, which will be steadily intensified as we draw nearer to the Logos, on our ancient, predestined way.

Rest will come, it is true; but it will come, not through a stationary condition of stagnation. Rest will come through the perfecting of our creative effort and sacrifice, through the complete harmonizing of our wills and of our hearts with the creative will and heart of the Logos,

which the Popol Vuh so well calls the Formative Power, the Engenderer. That will be the rest of perfect activity; the peace of intensely active creative motion; the unconsciousness, if you will, of a consciousness absolutely at one with the Divine Consciousness.

To reach this view and ideal of life, to begin to put it into effect, we shall need something like a reversal of polarity. We shall have to turn our eyes resolutely from what has been accomplished, from anything like the idea of harvested rewards; we shall have to fix our vision and our will on what lies before us to be done, pressing toward that mark by an intense effort; with complete sacrifice leaving that which is behind; looking to the light, following the gleam.

We have an illustration ready to hand, in THE THEOSOPHICAL QUARTERLY, which gathers up one part of the work of students of Theosophy. The April number has recently been distributed. But we are no longer concerned with the April number; we are busily engaged upon the July number. As soon as that is printed, we shall begin upon the October number, each representing new creative effort; an embodiment, so far as we are able, of new light and power.

THE THEOSOPHICAL QUARTERLY does not live, and could not live, in its back numbers, in what has already been done. Nor can any periodical. A magazine that attempted to live on its back numbers would not live at all. It would be already dead.

So we may apply our simple parable. We too must courageously put behind us the desire to live in our back numbers, in what we have already accomplished, the heaped up results of our preceding work. We may be buried in these things; we cannot live in them.

Therefore let us valiantly grasp the principle that our effort and our sacrifice are to be endless, everlasting as the creative will of the Eternal. Let us fix our eyes, not on a haven of rest and cessation, but on the full flood tide of creative will, which shall find its one and only rest in more perfect effort and sacrifice; in effort and sacrifice completely one with the divine effort, the ever renewed sacrifice of the Logos, the ceaselessly creative Mind of God.

Philosophers of old sought curiously for perpetual motion. We have come to see that all motion is perpetual; that the true wonder would be, to find, anywhere in the wide universe, motion that is not perpetual. It is time to recognize the same truth within us; to make up our minds to the perpetual motion of spiritual life. This resolute looking forward and striving forward, this reversal of polarity, is one way of understanding repentance, conversion, the Greek "metanoia," the transformation of the heart and will into likeness with the will and heart of the Logos.

So we come to sum up our conclusions: The Theosophical Society, with its three Objects; the first, finding in the Oversoul, the Logos, the binding force of human life and the nucleus of divine humanity, seeing the Light of the Logos in human consciousness, which steadily tends to become spiritual consciousness; the second Object, to seek for that Light

in all religions and philosophies, seeing in them the recorded experience, as a check on our own, of those who have sought and obeyed the Light; recognizing, too, that all true science comes by inspiration, revealing the working methods of the Logos; the third Object, with its promise of the spiritual unfolding that comes by following the Light.

So in Theosophy, Divine Wisdom penetrating the soul, and applied to the conduct of life, we see an inspiration for every one, the best ally and friend of religion and of all religions, the completing element of every science, the power destined to still all social turmoil, driving out envy through aspiration and love.

Finally, the practical bearing on the life of each one of us: illumined by that benignant Light, our life becomes the Great Adventure. The Great Adventure—and something more. For all the delight of the finest artistic creation, the best embodiment of beauty; the high ecstasy of the scientific search for truth; best of all, the passionate love and adoration of the Highest, which has enkindled all human love; these shall be our heritage as we rise toward the Living Divinity.

Count each affliction, whether light or grave, God's messenger sent down to thee. Do thou with courtesy receive him.—ENGLISH MESSENGER.

You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love.—HENRY DRUMMOND.

FORCE AND CAUSE

PHYSICS, the science of materialized phenomena, has become the least materialistic of our sciences. The atom, once so hard and compact, is now an unstable aggregate of "electrons". And the electrons are mere waves, "strains", "swirls" of Ether. Ether—be it understood—is not matter, not physical matter, at least, but the zone where the attractions and repulsions of *forces* set the electrons in motion. It is the medium in which force can act.

So far have the physicists come. They have risen from the many to the one, from the phenomenal to the noumenal, from the gross to the subtle. But they have hesitated, as if in fear of the consequences of their thought. They were forced to leave behind them a solid-seeming substance, but this new substance of their discovery, the Ether, is so rarified, so undefinable, so full of unknown potencies. It contains matter within Itself, but It is not matter. What is It?

There is a suggestive statement in the *Secret Doctrine* (Vol. I, p. 493): "The Occultist sees in the manifestation of every force in Nature, the action of the quality or the special characteristic of its noumenon, which noumenon is a distinct and intelligent Individuality on the other side of the manifested universe."

If the Physicist turned his contemplation inward, he would find the key to what he seeks. For, in his consciousness, he would find the microcosmic correspondence of the Cosmic Ether, whose outer robe he has barely touched.

It is significant that the first signs of this inward research in the laboratory comes from France. M. Frédéric Houssay, Dean of the Faculty of Sciences of Paris, has published a little book, *Force et Cause*,[1] which must chill the marrow of old-fashioned agnostics, if there be any left.

M. Houssay's theorem is that the concept of force is more intelligible than that of matter, as the active cause of phenomena. It is more intelligible, because it is more akin to the domain of consciousness, which we know by immediate experience. He proceeds to correlate force and consciousness. He concludes that a Cosmic Consciousness produces and directs all the forces, which mould the worlds.

M. Houssay is an excellent metaphysician, but the peculiar value of his work consists in its *rapprochement* between intuition and the laboratory. M. Bergson has accustomed us to the constant testing of metaphysical intuition by physical experiment. He is a philosopher seeking

[1] *Force et Cause*, by Frédéric Houssay, Bibliothèque de Philosophie scientifique; Ernest Flammarion, Editor, Paris, 1920.

support from science. M. Houssay belongs to the rarer species of the scientist seeking support from philosophy.

As the basis of his inquiry he asks how we can represent to ourselves a Cosmic Consciousness, which generates Force.

"If we may succeed in conceiving, if not yet in proving precisely, the creation of matter and the appearance of life by the single action of a directed force, we shall still be faced by these two terms, directed force and mind (*pensée*). Or are they reducible to a single term?

"In an irreversible fashion, yes; that is to say, in one sense and not in the other. One can easily conceive mind as capable of directing a force and even of producing it. The inverse is not conceivable at all.

"For us, however, who do not make an interior examination but who look about us, mind manifests itself in phenomena only at the end of terrestrial history. It is an end. It is very evident in man, rudimentary in certain animals, mammals, birds, a few insects.

"It is certainly not this recent (manifestation of) consciousness, which is justly called epiphenomenal, that has been able to direct and produce the force, which caused all the phenomena anterior to the manifestation. It is necessary . . . to admit a primordial mind, which is above space and time, which is the only cause of force and of all things, and of which the last work is a *return to itself,* a return whose stages we mark in the rudimentary animal mind, and finally in the higher and larger human mind, weak, indeed, in creative power, but capable of discovering the creative process. . . . If we return to the rigorous determinism of phenomena, which has banished chance and inconsequence, this Mind appears to us as Intellect and Will" (pp. 141-142).

M. Houssay insists upon the need of regarding the Cosmic Mind as impersonal. We may deify It, if we will, but we must not endow It lightly with our desires and prejudices. Because a certain end seems desirable or useful to the human mind at present, it does not thereby represent the real purpose of the Divine Mind. In order to learn that purpose, we must study and reflect upon experience carefully and slowly, having faith in the "rigorous determinism" underlying all that happens to us, for what is the external order of events, if not the projection of the Universal Will? Above all, we must not generalize prematurely, we must not assume that we know even a little more than we do. The old Judäized theology was one such premature generalization, and Darwinism is another, with its loose talk of chance variations and selection—mere words, *nomina non res,* which represent a modern form of a very old illusion, that a word can signify the infinite.

Therefore, M. Houssay draws no conclusions as to what must be the exact nature of Cosmic Thought, nor does he ask why it operates according to Its chosen way, and not otherwise. He accepts Its reality, because Its reality makes the world more intelligible and explains certain fundamental facts, and he considers, in the light of this attitude, a series of factors, ranging from physics to sociology.

First, he examines the "ultimate particle" of physics, the atom, that thing which is half-phenomenon and half-hypothesis. The atom has become exceedingly diaphanous, but it has been hard to give up all idea of its materiality.

"In order not to discard altogether the old notion of matter *solid by essence* and not by existence or by result, physicists admit still in the midst of zones of force or of spheres of protection, a point infinitely small, on which is fixed all the mass of the atom. This point, the veritable centre of the figure, this geometrical entity appears to me altogether superfluous. . . . But although I have no difficulty, I ask myself whether it will be easy for everyone to imagine pure force and movement without a thing which moves. It is, however, a simple result of abstraction operating upon an image accessible to all, by removing progressively all that is variable, the medium which is unimportant, the particular thing which is moving, which is no more important; and by conserving that which is constant in the vortex: a *force* . . . and a *form,* we must add that" (pp. 101-102).

The atom is to be regarded as a swirl, an elementary whirling motion (*tourbillon*).[2] But it has a form, because its force decreases as it spirals away from the centre, so that the mind draws an arbitrary barrier across its lines of force, and designates as the atom only that force which is contained within the barrier. None the less, though this representation of the atom as a hardened and separate entity is an illusion admitted even by physicists, yet it is in a measure justified, since the One Motion appears when manifested *as if* broken up into an infinite number of force-centres. Therefore, every atom is to be regarded as an aspect of Universal Nature, as a *basis of individuality.* M. Houssay says profoundly that "if phenomena *are given* as discontinuous, that is to say, as numerical, it is the most profound, the most penetrating, the most decisive legitimization of the scientific method, an Ultra-Pythagorean justification of the value of Number" (p. 102).

The material world is, thus, the result of a struggle for individuality. The atoms war upon one another, capture one another, are held in systems, which in turn war upon other systems. The force contained in these systems is recognized by us as mass, hardness, cohesion, weight, inertia, all the phenomenal complex which is included in our concept of matter.

But matter is constructed at a frightful cost. The force which is *free* in the primordial atom is *chained,* when that atom becomes involved with another. And the force becomes the feebler, the more complex the system of which it forms a part. The force, indeed, must remain constant at the centre of the atom, must be ever renewed there. But it loses its freedom of action, when it is in contact with other force-centres,

[2] According to one modern theory, an atom is to be compared to a tiny solar system, with a *positive* electron in the centre and one or more *negative* electrons revolving around this centre.

because it must expend so much "work" in the struggle to capture the others or to escape from them.

Physicists, glimpsing this cosmic shambles of forces, have ventured to describe it as the expression of a universal law of the degradation of all energies. This law states that all the differing motions of the universe tend to resolve themselves into one type of motion, that the universe is "running down" and will some day be all reduced to the state of molecular heat, all the infinite hosts of atoms being brought into absolute bondage to one another. This *imago mundi* would have a certain sombre poetry, if it did not suggest too closely certain modern ideals of democracy! Something tells us that the Universe is not made like that.

M. Houssay accepts the evidence for the degradation of energy, but he asks whether there is any evidence for the reverse process of a rehabilitation of energy. "The order of the various aspects under which physical energy manifests itself is not arbitrary, but proceeds from superior to inferior forms. . . . A superior energy, mechanical energy, for example, can be integrally transformed into another, the energy of heat. The inverse transformation, that of heat into mechanical work, is difficult and incomplete. It is difficult, because it involves a fall of temperature from a warm body to a cold body, from the boiler to the condenser; without this rigorous condition there can be no steam engine. It is incomplete because in practice 10 per cent or 15 per cent only of caloric energy is transformed into mechanical work, the remainder being lost in reheating the condenser. . . . There is not complete reversibility; there are superior and degraded forms of energy. These latter, returning to the former, effect a rehabilitation of energy "and, in the physical world, this rehabilitation is hard and always accompanied by a larger loss of dissipated energy" (p. 147).

But "in this prodigious destruction, in this terrible return to nothingness, *life seems to me an arrest,* partial, indeed, for it includes manifest degradations", but an arrest just the same and more than that, "for it is a rehabilitation of energy, transforming chemical into mechanical energy, without an *interposed fall of temperature,* permitting even the appearance of new energies, which the inanimate world ignores and which are manifestly superior forms, I mean, the psychic energies" (p. 148).

The individual creature may exhibit in its death all the signs of dissipating energy, but in the resurgent life of its offspring, above all in the immortality and growth of the species, we are face to face with a process only faintly suggested in the inorganic world,—the process whereby the world stops "running down" and starts "winding up". One recalls certain occult references to the great *turning point* of evolution in the mineral kingdom. M. Houssay is, I think, the first scientist to develop those occult suggestions into an experimental theory. If he

found the suggestions by intuition rather than by reading, all the more is his work a sign of the times.

He would have us think of the forms and structures of living things as consequences and not as causes of Life. In other words, Life, Consciousness, Mind—call It what we will—uses form, structure, body, in order to draw back into Itself the force which It emanated from Its own Nature in the beginning. Perhaps, one should apologize to M. Houssay for using a Neoplatonic idiom to paraphrase his thought, for he claims a hearing as physicist, not as mystic. But he is partly to be blamed for our boldness, since he uses almost the same idiom himself.

But,—to return to the laboratory—M. Houssay asks what is it that separates organic behaviour from inorganic, what is it that makes us distinguish between an Amoeba and an atom of nitrogen. There is no question yet of consciousness. Doubtless, the Amoeba is more sentient than the nitrogen, but both of them are so remote from us that the term, consciousness, applied to either, is equally unintelligible. It is a question of objective modes of behaviour, to be registered and compared by laboratory methods.

"Since the superior form of energy, in the scientific domain, is mechanical energy, the most beautiful example of the rehabilitation of energy by Life would certainly be that which would show how living beings have become more and more capable of producing that form of energy, in appearance, spontaneously, but in reality because they have become veritable accumulators of it" (p. 160).

The lowliest organism is distinguished from its *mineral* environment by the steady conversion of chemical into mechanical energy, so that it transforms more energy than can immediately be used, and stores it up for future use. Perhaps, here is one clue to one of the mysteries of *form*. The form of the organism, which appears to us as stuff or matter, is in reality a *representation of potential mechanical energy* or—as M. Houssay expresses it—"an incarnation of mechanical energy."

"All the forms, whose successive progression we can follow, all these structures are the result of successive modellings undergone through the ages under the influence of all the activities of the world, so that the forces which appear to emanate from the living creature are only the exodus of forces formerly introduced, accumulated and reserved" (p. 175).

"Chemical energy, actually elaborated by the creature from food, is transformed into mechanical energy in the muscular fibre itself by reason of the fibre's structure. . . . This last structure is the result of accumulated mechanical energy, reserved under the form of elastic energy" (p. 169). Herein is expressed the mystery of the adaptation of the living structure to its environment. A creature has evolved a particular structure, because that structure is an accumulation of mechanical energy, which is changed from potential to kinetic in a way best

calculated to meet the *resistance* of a particular environment. The body of a fish is adapted to water, as the body of a bird is adapted to air.

The organism as individual must spend more than it can collect, must lose the property of motion and die. But the essence of organic life is transmitted to the offspring,—that essence which is the increasing power of accumulating energy. Thus each succeeding generation may start with a greater power than its predecessor. There are failures, of course—both for individuals and species, for power increases by use; if it be not used, there will be degeneration. Life must lift force from a state of inertia, and in so doing must Itself assume a physical nature. The physical nature tends to draw force down, even while Life tends to pull it up.[3] This physical tendency seems to have objective expression in the hardening and separating of the tissues. M. Houssay calls bone an internal excretion, a sediment of inertia which the organism cannot throw off. The process of hardening or ankylosis terminates in physical death. Perhaps, we have here one explanation of the necessity of cycles. In order to conquer brute matter, Life must "fall into generation,"—that is, must cast aside old forms and ever make for Itself new. It must use a succession of vehicles.

In the plant, the major effort of Life seems to be directed towards the accumulation of higher forms of chemical energy. The animal, assimilating the energy stored in the plant, converts it into mechanical energy, to be released at once or stored in elastic muscles, ready to act when an outer stimulus is conveyed to them through the nerves.

But in the higher animals the nerves also convey an inner stimulus. The inner stimulus is not a physico-chemical nexus; it is something which is known directly as consciousness. It controls and dominates ever more effectively the automatic responses of the animal to external physico-chemical attractions and repulsions. In man the seat of consciousness becomes the centre of all his forces, the part of his nature to which all else tends to be subordinated. It is manifested as intelligence, imagination, desire, emotion, will, the faculty of choice. Man has ceased to be merely an accumulator of physical energies. He is—even in his lowest types—a *psyche,* a living soul.

Whence comes psychic energy? How does the inner stimulus awaken?

By the power of Life, it is said; by a continuation of the process of rehabilitating energy, which had already been effective in transmuting food into movement. At this point, appears another of M. Houssay's penetrating intuitions. He thinks of the lower physical energies as being somehow derived from a prior psychic energy. Our individual selves illustrate this principle. We imagine and will an action, and the action follows; imagination and will have generated mechanical energy.

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[3] This struggle of life with matter, in its physical aspects, seems to be expressed by the Sanskrit term, Nitya Pralaya, defined in the *Theosophical Glossary* as "a stage of chronic change and dissolution, the stages of growth and decay."

So, the *Anima Mundi*, the World-Soul, creates the visible universe, by the power of Its Imagination and Will. Psychic energy, existing prior to other energies, is, indeed, unknown to modern science, but the alchemists have used its potencies.

M. Houssay has perhaps surmised the existence of the skandhas, of the "elementals" which make manifestation necessary. "*Mens agitat molem*, said the ancient dualism, and we say today that matter is energy; it is energy alone which, in its mutations, transforms that which our senses term matter. . . . The psychic energy, from which all could descend . . . would be thus nearer to the origin than other types of energy physically known. It would be also nearer to the end, since upon the earth at least, it is the last to manifest itself phenomenally" (p. 186).

As the lower animals restore and accumulate mechanical energy, the higher restore and accumulate psychic energy. The process of rehabilitation is carried a step further.

But rehabilitation is not thereby completed. Human consciousness is a phenomenon of marvellous spontaneity and power, but still it is only phenomenon, an appearance, a reflection of Real Consciousness. It is the Real, not its reflection, that all creation seeks as the Supreme Good.

"The study of things shows goodness (*bonté*) emerging from the confusion of struggles and immolations, as clearly as it shows intelligence flashing and leaping from automatic matter" (p. 225). But what is goodness? It is easy to say that it is the sign of a union of noumenon and phenomenon, that it is the Real Itself incarnating in a form and not merely Its reflection. But what must be some qualities of the Real, when thus incarnated?

"The man the most social, the most representative of the new estate, the ideal—if one will—is he who thinks the most of others and the least of himself" (p. 223). The appearance of separateness or individuality, impressed upon evolving things from the elemental force-centres to man, passes away, and, in its stead, arises the realization that "The All is One," that the highest principle of all creatures is one and the same. The Good reveals itself in man as the breaking down of egoism. Wherever is self-giving, the sacrifice of personal desire,—there is the Good. When self-giving has become absolute, inevitable, then, truly, "a pilgrim hath returned back from the other shore."

Thus M. Houssay concludes his argument: "The arrival of life in the Good and in Intelligence can be conceived truly only as a return, a rehabilitation of energy, a last reflection of the First Cause, which has emerged from continuous degradation. It is less a progress than a salvation (*sauvetage*), if these words so brutal and precise can be thus employed." *Before Abraham was, I am.*

STANLEY V. LADOW.

TAO-TEH-KING

An Interpretation of Lao Tse's Book of the Way and of Righteousness

II

11. *Thirty spokes unite in the nave. The use of the car depends on the empty space for the axle.*

Clay is fashioned into vessels. The use of the vessels depends on the empty space within.

Doors and windows are framed in making a house. The use of the house depends on their empty spaces.

Therefore utility depends on what is manifest, but the use of a thing depends on what is unmanifest.

THE point which Lao Tse wishes to make appears to be that, while the material universe presents itself to our senses as stable and solid, its whole life depends upon immanent Spirit, the Logos, the vital stream which he calls the Way, and which in itself is not manifest to the senses.

The same general thought is expressed by Paul, following Philo and Plato: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

To put the same thought in a more modern way: Matter is useful because of the force which is manifested through it, and force is useful because of the yet more unmanifest Spirit which inwardly guides it.

But Lao Tse has in mind also a direct application to conduct: The heart must be made empty of desires, in order that the Spirit of the Way may enter and possess it. Then only the life comes to its true use.

12. *The five colours blind the eyes of men.*

The five tones deafen the ears of men.

The five tastes deceive the mouths of men.

Impetuous motion, the passion of pursuit, madden the hearts of men.

The desire of possessions goads men to injurious acts.

Therefore the holy man is concerned with what is within, and not with the desire of the eyes.

Therefore he renounces what is without and cleaves to what is within.

The five colours, as enumerated by the Chinese commentator, are: red, blue, yellow, white and black. To the five notes of the scale, Chinese names are given. The five tastes are: sweet, sharp, acid, salt and bitter.

Lao Tse is preaching a little sermon, not so much on the illusions of the five senses, as on fascination through the five senses. Perhaps

the quaintest of all the sermons on this theme is found in one of the tracts attributed to Shankaracharya: "Beguiled by the five senses, five creatures meet with death, the deer, elephant, moth, fish and bee." The deer is lured by music; the elephant is killed while ecstatically rubbing his head against a tree; the moth drawn to the flame is a universal simile; the fish is lured by the bait; the bee, attracted by the scent of the flower, is eaten by birds. The Sanskrit text draws the moral: "What, then, of man, allured by all the senses at once?"

The truth, in the larger philosophical sense, would seem to be that the outward-looking senses had their part in guiding us into manifested life. But the tide has turned; we should be on our homeward way. Therefore we must turn back, and look within. There we shall find the Way, leading us homeward.

13. *The wise man shuns fame equally with infamy. His body weighs him down like a great misfortune.*

What mean the words: He shuns fame equally with infamy?

There is something base in fame. To have it, is to be full of apprehension; to lose it, is to be full of apprehension.

Therefore it is said: He shuns fame equally with infamy.

What mean the words: His body weighs him down like a great misfortune?

If we suffer great misfortunes, it is because we have bodies.

When we no longer have bodies, what misfortunes can we suffer?

Therefore, when a man shrinks from governing the kingdom, he may be trusted to govern the kingdom; when he is unwilling to govern the kingdom, he is fit to govern the kingdom.

Here again, the lesson is detachment. Attachment to the body, a perpetual gratification of the appetites of the body, causes most of the maladies of the body. But the body used as the soul's instrument, not pampered and indulged, is full of vigour.

So the vanity which seeks fame and popular renown renders a man vulnerable to every breath of popular displeasure, so that there are no such cowards as politicians. He who is quite indifferent to fame will dare all things.

The kingdom, as before, means both the earthly and the mystical kingdom. The safe ruler is he who has freed himself from the slavery of ambitious vanity. He who has trampled self under foot, is ready to be entrusted with the task of governing himself.

The same truth is taught in *Light on the Path:* That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

14. *You seek the Way, but see it not: it is called colourless.*

You listen, but hear it not: it is called soundless.

You would grasp it, but cannot touch it: it is called bodiless.

These three qualities cannot be expressed in words. Therefore they are taken together, and it is called the One.

Its higher part is not manifest; its lower part is not hidden.

It is eternal and cannot be named.

It returns to the unmanifested.

It is called the formless form, the imageless image.

It is called the undefined, the undetermined.

Who meets it, sees not its face; who follows it, sees not its back.

By discerning the immemorial Way, the things of to-day may be governed.

He who understands what was in the beginning, is said to hold the clue of the Way.

Light on the Path again furnishes the best comment: Seek out the way. . . . Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless. Look only on that which is invisible alike to the inner and the outer sense.

The higher part of the Way is not yet manifest to us. The small, old path which the seers tread, stretches far away. But its lower part is not hidden. Each one of us, every human being without exception, is even now standing on the road; is at a point from which, if he gives his heart to it, he can go forward on the path of the seers. The duty nearest to hand is the golden opportunity; if rightly done, for the sake of the Way, he has already begun to go forward on the Way. Therefore its lower part is not hidden. Following that Way, the soul returns to the home from which it set out so long ago. What was in the beginning, is the soul. He who begins to obey the soul, holds the clue that will guide him on the Way.

The formless form, the imageless image, indicate the Way, the Logos, as the Creative Power; storehouse of the prototypes, the ideas, in Plato's sense, of all forms and images to be created. We may get an apt illustration in the germ plasm before embryonic development begins: no form is visible, yet the form is there; no image can be perceived, yet the image will in due time completely manifest itself. Paul's sentence, already quoted, expresses exactly the same truth.

15. *Those of old, the Masters of the Way, were detached and subtle.*

So deep were they, that men knew them not.

Since they could not be observed, I shall endeavour to indicate what they were.

They were circumspect as he who crosses a torrent in winter

They were alert as he who fears those about him.

They were reserved as a guest.

They were self-effacing as melting ice.

They were natural as uncarved wood.

They were lowly as a valley.

They were impenetrable as troubled water.

Who can make the troubled clear? By stillness it will become clear.
Who can bring life to birth? In quietude it will come to birth.
Who follows the Way seeks not to be overfilled.
Since he is not full of self, he recognizes his faults and seeks not to be judged perfect.

Perhaps the quaintest expression of the seclusion of the Masters of wisdom is that in the Bhagavad Gita (7, 19): "At the end of many births, the possessor of wisdom comes to Me, perceiving that the Logos is the All; such a one of mighty soul (Mahatma) is very hard to find."

The same truth is set forth, with the reason for it, in *Light on the Path:* "There are certain spots on the earth where the advance of 'civilization' is unfelt, and the nineteenth century fever is kept at bay. In these favored places there is always time, always opportunity, for the realities of life; they are not crowded out by the doings of an inchoate, money-loving, pleasure-seeking society. While there are adepts upon the earth, the earth must preserve to them places of seclusion. This is a fact in nature which is only an expression of a profound fact in super-nature. . . . The same state exists in the super-astral life; and the adept has an even deeper and more profound seclusion there in which to dwell. . . . He is, in his own person, a treasure of the universal nature, which is guarded and made safe in order that the fruition shall be perfected."

Therefore the Masters of the Way are so deep that men know them not. They are lowly as the valley. Therefore one of them has said: "I am the Way. . . . I am meek and lowly in heart."

But, though hidden, the Masters of the Way may be found; once more to quote the Bhagavad Gita: "Sounding the syllable Om, for the Eternal, with heart set upon Me, who goes forth thus, putting off the body, he enters on the highest Way. He who ever rests his heart on Me, with no other thought, for him I am easy to find" (8, 14.).

And once again, *Light on the Path:* "For those who are strong enough to conquer the vices of the personal human nature, the adept is consciously at hand, easily recognized, ready to answer."

So Lao Tse says that the Masters of the Way are impenetrable as troubled water. Who can make the troubled clear? By stillness it will become clear. Who can bring life to birth? In quietude it will come to birth. This again is exactly the thought of the Bhagavad Gita: "Where thought enters the silence, stilled by the practice of union, there, verily, through the soul beholding the Soul, he finds joy in the Soul" (6, 20.). Lao Tse continues to develop the same thought.

16. *Seek emptiness of self. Seek stillness.*
All things manifest themselves and then return.
When the plant has blossomed, it returns to the root.
The return to the root is called stillness.
That stillness may be called a reporting that it has fulfilled its task.

This reporting of fulfilment is the immemorial rule. To know the immemorial rule, is to be wise.
To ignore it, leads to impetuous and evil motions.
To know the immemorial rule, brings power and forbearance.
Power and forbearance bring compassion.
Compassion brings a kingly heart.
He who is kinglike, grows heavenlike.
Through likeness to Heaven, he possesses the Way.
Possessing the Way, he is eternal; his powers will never fail.

In the autumn, the rose loses blossoms and leaves. The life-power withdraws to the root, and the plant becomes dormant, as it was in the early spring. But the summer's growth has added to the rose, a new store is gathered in.

So is it with the soul. Coming forth from the Eternal, it turns again and takes the Way homeward to the Eternal, enriched by the harvest of life; thereby enriching the Eternal.

Katha Upanishad puts this well: "The Self-Being pierced the openings outward; hence one looks outward, not within himself. A wise man looked toward the Self with reverted sight, seeking immortality."

But it is possible to turn towards the Self, only by turning away from self. This renunciation and denial of all the wills of self brings sovereign virtues: power, forbearance, compassion, the kingly heart, likeness to the Way, the Logos.

Of the kingly heart, a Chinese commentator says: He who empties his heart of self, can contain and embrace therein all beings. He who can contain and suffer all beings, has immeasurable equity and justice; he is free from partiality. To be just, equitable and impartial is the kingly Way. As the Way of Heaven is perfectly righteous, the Way of the king, being perfectly righteous, is the Way of Heaven. The Way nourishes all beings; the king imitates this Way. He who possesses the Way, extends his benefit over all beings, over all creatures.

The king, as before, is both the Master, ruler of "the kingdom of heaven", and the earthly king, for whom the heavenly king is the model and ideal.

C. J.

(*To be continued*)

ON THE SCREEN OF TIME

TRUTH and goodness and beauty are three aspects of the divine world, the world of reality. They are three ways in which the facts of that world can be perceived by men. Yet they are not three ways. They are one way. For any one of them, taken alone, can lead to hell as easily as to heaven. The desire for knowledge, unless combined with love of goodness and of beauty, can turn a man into a cold-blooded fiend. The desire for beauty, unless combined with love of truth and of goodness, can turn him into an unscrupulous sensualist; the love of goodness, all by itself, can turn him into a Pilgrim Father,—well meaning, perhaps, but a blight.

This is why every expression of art, or of supposed art, concerns us vitally. We desire progress for ourselves and others; real progress. Art can hinder, and often does, when it ought to help. Art should make men noble. Too often, it debases. In that case, of course, it is not true art. Yet it masquerades under that name, and needs to be exposed for the fraud that it is.

At a recent gathering, the Recorder broached the subject deliberately. He had come to the conclusion that much of modern art is revolting, sometimes because it is ugly, sometimes because it is immoral, sometimes because it is untrue. And the Recorder wanted to know what his friends thought about it.

The Historian spoke first. "Revolting!" he said; "much of it is nauseating. Not long ago I read some reviews of a book entitled *Bliss,* by a certain Miss Katherine Mansfield. It was praised for its psychological insight; for its remarkable understanding of human nature. The London *Times Literary Supplement* spoke of the author as 'an artist in fiction'. The *Cambridge Review* said: 'This book places Miss Mansfield as the best of our contemporary writers of fiction'. All the reviewers were enthusiastic. And their enthusiasm is the point. I bought the book and read it. Plenty of unpleasant books must be written, I suppose; but when practically all reviewers praise such books and evidently enjoy reading them, the situation has become serious.

"The book consists of a dozen or more short stories. Almost without exception, the incidents which the author describes are unpleasant, her characters are unpleasant, her treatment of them is unpleasant. It is as if she had asked you to dinner, and then, instead of entertaining you with good food at a prettily decorated table, had taken you down to her cellar, had opened a large sewer or cess-pool, and had invited you to go in wading with her. It is almost incredible that the book was written by a woman. And the worst of it is, she has talent,—talent which is absolutely soulless and which is exercised for the entertainment

of those who seem to have lost their power to relish anything unless it has a rotten taste and an evil odour.

"She not only takes human nature on its lowest level, and treats that as its normal level; she takes nature and art and everything in life, and bedecks them with slime.

"The book itself is nothing. But the reviewers make it a sign of the times."

"There is another and less extreme phase of the same tendency," the Philosopher commented, "which seems to me to be even more unfortunate, because less easily recognized. That is the tendency among modern poets to strain for effect; to sacrifice beauty and all else on the altar of 'originality'. Anything to be unusual,—the unusual form, the unusual word, the unusual subject. The result is artificiality; not art. True poetry, as I see it, is a song, an outpouring of melody. Each word should seem inevitable,—as if that were the one word to fit the heart-beat of the poet, whose gift it is to make you sing his song with him.

"Could you sing this if you tried?—yet this is said to be the best of the poems of Wilfred Owen, who, according to *The New York Times Book Review,* 'has achieved immortality for all time' because of it and because of others like it. The poet meets a soldier killed in the war:

"Here is no cause to mourn," cries the poet.
"None," said the other, "save the undone years,
The hopelessness. Whatever hope is yours
Was my life also; I went hunting wild
After the wildest beauty in the world,
Which lies not calm in eyes or braided hair,
But mocks the steady running of the hour,
And if it grieves, grieves richlier than here.
For by my glee might many men have laughed,
And of my weeping something has been left,
Which must die now. I mean the truth untold,
The pity of war, the pity war distilled.
Now men will go content with what we spoiled.
Or, discontent, boil bloody and be spilled.
They will be swift with swiftness of the tigress,
None will break ranks, though nations trek from progress.

Courage was mine, and I had mystery;
Wisdom was mine, and I had mastery;
To miss the march of this retreating world
Into vain citadels that are not walled.
Then, when much blood had clogged their chariot wheels,
I would go up and wash them from sweet wells,
Even with truths that lie too deep for taint,
I would have poured my spirit without stint,
But not through wounds; not on the cess of war.
Foreheads of men have bled where no wounds were.
I am the enemy you killed, my friend.
I knew you in this dark; for so you frowned
Yesterday through me as you jabbed and killed,

I parried, but my hands were loath and cold.
Let us sleep now . . ."

"What does it mean? What does it say? What does it sing?

"Or take this from the same review,—a poem by John Freeman, said to be 'one of the finest of the young English poets, a man who must be placed among the first half dozen singers of Great Britain':

I am a river flowing round your hill,
Holding your image in my lingering water
With imaged white clouds rising around your head;
And I am happy to bear your image still.
Though a loud ruffling wind may break and scatter
That happiness, I know it is not fled.

But when the wind is gone or gentled so
That only the least quivering quivers on,
Your image recomposes in my breast
With those high clouds, quiet and white as snow—
Spiritual company; and when day's gone
And those white clouds have stepped into the west;

And the dark blue filling the heavens deep
Is bright with stars that sing above your head,
Their light lies in the deep of my dark eyes
With your dark shape, a shadow of your sleep. . . .
I am happy still, watching the bright stars tread
Around your shadow that in my bosom lies.

"The reviewer calls it 'mystical'. It is not mystical. It is a frantic effort to be mystical. Poets do not make frantic efforts to be anything. These men fail even to convey a suggestion of spontaneity. Yet, as the Historian said, it is not so much the authors as the reviewers of their work, which are noteworthy."

"Can it be," asked the Student, "that the war, with its tremendous and constant shocks, has left most people unable to respond to any stimuli which are not violent and unfamiliar? If so, there is no need to worry about present tendencies, because it should not take long for the world to react toward more wholesome standards, and particularly toward a love of normal and genuine beauty."

"I am not so sure," said the Scientist. "If a man is obliged to live on raw meat and Bombay Duck and pickles, for several years, he is not likely to return to a diet of bread and butter and their concomitants, until painful illness compels it."

"Even so," the Student retorted, "may it not be that we have already passed the climax of your 'painful illness', and that such a book as the Historian described to us, represents a temperature of 106° F, with the probability of sub-normal symptoms in the morning?"

"Have any of you read something that you really enjoyed?" the Recorder interjected.

"Lots of things", was the reply.

"That is more than I need! What particularly struck you?"—and the Recorder turned to the Historian, who had been ill, and who therefore had had more time for reading than most of us.

"I was deeply impressed by the last letter of Aubrey Beardsley", the Historian answered. "To my mind it contained the very essence of tragedy. He was in the South of France, dying of consumption. For months his letters had told of hemorrhages, and of dire poverty: 'I am living with the pangs of constant fever, unceasingly tortured by the fear of a beggar's misery, a beggar's death'. 'In the name of Satan, send me *de quoi vivre*. I am begging this as a charity, not as my right'. He had lived himself to death,—not well or wisely. And he had used his talents as talents should not be used. The tragedy was that only at the very last moment did the real horror of it come over him. Then, on March 7th, 1898, he wrote: 'Jesus is our Lord and Master. On my bed of agony—. Dear friend, I implore you, destroy all copies of *Lysistrata* and all obscene drawings. Show this to Pollitt and implore him to do the same. By all that is holy, all obscene drawings. A. B.'

"Instead of destroying them, the man who received that letter sold those drawings to a Viennese collector. But that Beardsley, gifted as he was, should have waited until death 'had him by the hair': that is appalling,—the more so, because his vision at the end, proves how much good there was in him".

"Yes, that is dreadful", the Engineer commented; "but thank heaven he saw what he saw, even at the last minute of his last hour. . . . Strange that most of us learn nothing until we die".

"Why is it?" the Visitor inquired.

"Perhaps because, to learn anything, in the real sense, requires a tremendous effort of will. The lower nature does not desire to learn. Take sensuality: most men treat their sensuality as they might treat a pet animal; for even if they keep it chained up, they feed it with scraps, almost every time it opens its mouth at them. Literally, they do not want to kill it out. They can taste it while resisting it. They enjoy being tempted".

"Personally", commented the Sage, "I doubt if sensuality can be killed out. I think the force in it—the force of which it is a perversion—must be withdrawn from that pole, by means of intense activity at the opposite pole. Love of divine things, love of real beauty, must either well up spontaneously (which does happen), or must be cultivated with such energy and perseverance, that all the force of the nature is brought to flow in that direction, instead of into lower psychic moulds. Heaven knows I do not mean that temptation should not be resisted. It must be resisted. More than that, it must be avoided, as poison is avoided, or as a man instinctively avoids a snake. But that is, in part, a negative process, and I agree with the Engineer that few men avoid temptation in that spirit, until they have worked positively and constructively at the

other pole: until, in brief, they have established a good habit in place of a bad habit. Love of what is pure makes love of what is impure, impossible. But there must be no divided allegiance. There is profound truth in the saying that God is a jealous God".

"There is another aspect of the same subject which should not, I think, be over-looked", the Disciple suggested. "There are certain kinds of temptation which ought to be avoided at almost any cost. There is only one thing to do: to run from them before they appear, or to spring back and to run from them the very moment they do appear, in the event that we have not been able to foresee their appearance. This is particularly true of all temptations which come under the head of 'sensuality'. But take gluttony, which may also be classed as a 'sensual' sin, and which is perhaps less dangerous than others: suppose the performance of duty requires a man to face that temptation, my belief is that he ought to rejoice rather than lament. And he ought to rejoice because it means that he has been given an opportunity really to serve,—really to mortify self, really to deny self, and therefore really to make a gift to the spiritual powers (his own Master, or the Lodge, or God, as he may personally prefer to express it) which alone can put force into his prayer.

"Assuming that he is striving to become a chela, a disciple, or even a worthy member of The Theosophical Society, it follows that the prayer of his heart must be, 'Thy Kingdom come, Thy will be done,' no matter what those words mean to him. A Master longs to win all hearts which belong to him, which are on his 'ray', so that he can lead them to his own Master, that thus their joy may be full and the will and love of his Father be accomplished. The would-be disciple, in his turn, longs passionately that his Master's kingdom may come, and that the will of that Master, his spiritual Father, may be done on earth as it is done in heaven. The worthy member of The Theosophical Society, who does not necessarily believe in Masters, none the less longs to see the principles of the Society recognized and acted upon by his fellow men. In all cases, therefore, 'Thy Kingdom come, Thy will be done', expresses the best of our desires.

"If a desire be sincere, we work for its realization. This involves effort, struggle, sacrifice. We discover that life is a battle. There are enemies to be overcome. And the first enemy to be conquered is within our own nature. Each man contains within himself, in miniature, the whole range of evils which the Masters fight in the universe around us. To help them in their fight, we must see to it that their kingdom comes, and that their will is done, in our own lives, in our own hearts and minds. Each one of us, in that sense, may do the work of a magician.

"Witchcraft will illustrate my meaning. You have read that one of the ways in which a supposed magician set to work to injure an enemy, or a client's enemy, was to obtain a picture and then to make a small model of the person to be injured. He would then concentrate his mind on this miniature representation, and would pierce its heart with some

sharp instrument, with the intention that the blow should act by repercussion and should kill the person attacked.

"Diabolical practice, in that case, was based on sound theory. Because we *can* affect the macrocosm by working on the microcosm,—especially if it be our intention to do so. And we do not have to make any miniature representation of our larger objective. We ourselves are living models and moving models of the battle that is raging, with the hosts of darkness on the one hand and the hosts of light on the other. Strike a blow there, with right intention—that is, with the purpose that the Masters may use it in their world-wide warfare—and we become, to that extent, magicians. The power of it is enormous.

"But we must aim high. Half-hearted or timid efforts can not score a victory. As an old writer put it: 'May I so renounce myself that Thou mayest reign in my heart without a whisper of a rebel voice'. If we want a King, we must make him King. Most of us are still at the stage of drafting Constitutions to limit the King's rights,—to protect 'the people' from the King's possible intrusion! . . . But my friends, what a chance for us this summer, when perhaps the pressure of outer work will lessen, to do all things with that intention! You remember the *Bhagavad Gîta:* 'In thy thoughts do all thou dost for Me; renounce for Me; sacrifice heart and mind and will to Me',—that the will of the Lords of Karma, who are the Lords of Compassion, may be accomplished perfectly to the uttermost ends of the earth." T.

None of you can be called a true believer till he loves for his brother what he loves for himself.—SAYING OF MOHAMMED.

God never imposes a duty without giving time to do it.—RUSKIN.

It is not enough to be good. You must appear good, and your goodness must be agreeable and even enviable.—P. J. STAHL.

LETTERS TO STUDENTS

May 20th, 1911.

DEAR ———

Thank you most sincerely for your very kind letter. I shall try to call upon you as soon after five as possible, and I feel sure that we should be able to help each other. I know you can help me . . .

I do not wish you to feel that I am a wall of adamant or of anything else. I want you to feel perfectly free to come to me at any time, to ask me any question, to seek any kind of help. I shall often fail you because of my own limitations, but it will not be from lack of desire to aid.

On the other hand, I think you have expressed admirably my idea of what you need in order to take the next step forward. There are parts of the Path which we must travel alone, and this phase returns at each stage upwards.

When we are first attracted to the higher life we may and usually do get much help. We may and often do have some kind of a definite spiritual experience. This may be repeated once or twice in order to rouse us thoroughly. But once we have made a start, cannot you see that it is much wiser for us to be left alone until we reach up to the spiritual world and take what we want with our own power, instead of having gifts sent down to us which are given us in love and not of right?

We must pay very heavily for such gifts, pay in suffering and pain from which no one can save us. Therefore in very mercy we are not given any more of such things than is absolutely necessary to keep us going forward.

Now you do not need such stimuli, and unless I am much mistaken you need not look forward to getting them until you yourself have reached up to the spiritual plane with your own power and can take them with full right. This you may be able to do in ten minutes or in ten years. That depends absolutely upon yourself. And remember that the Master is standing waiting, and longing, with an infinite longing, for you to reach this point. He will do everything he can, is doing everything he can, to aid and assist you, and if you could have even a faint realization of the happiness and joy that it will give him when you do struggle up to him, I think it would be a very powerful additional incentive and inspiration.

The experiences which ——— and others have, even when they come from him, are signs of weakness, not of power, and you do wrong to compare yourself with them to your own detriment.

You have passed out of their class entirely and I think you should realize this fully. We must not be unjust to ourselves any more than to another. In occultism the sin is exactly the same.

Remember what I said the other day. The three stages of the inner life are,—

First: Renunciation. We must free ourselves from every worldly longing and desire which ties us to the world.

Second: Purification. We must clean ourselves on all the planes of our being, so that we become fit abiding places for the Master.

Third: Obedience, which is the key-note of the life of the disciple: not obedience to ——— or ———, or to any human being whatever, but to your own higher light until you have come into conscious communion with the Master, and then obedience to him. . . .

With kind regards, I am,

Sincerely yours,

C. A. Griscom.

June 18th, 1911.

Dear ———

May I venture to make certain simple and very practical suggestions to you, which, in a sense, are amplifications of your rule; and which, I trust, you will accept as an evidence of my deep and sincere interest in your efforts to reach our common goal.

I make them without apology; for if any apology at all were required, it would be quite impossible to make them with an apology.

1. Mental stillness: try to quiet and control your mind in all ways and at all times, not only when you meditate, but throughout the day. Fight against a certain feverishness of mental activity.

2. Cultivate the habit of listening to others when they talk. At present you do not listen to what others say, save incidentally. Your real attention is given to your own thoughts and mental comments on the subject of conversation. Consequently you are constantly missing the point of what is said, and misunderstand what is said because you hear it through the veil of your own thoughts.

Another result of this habit of inattention, and of preoccupation with your own thoughts, is that quite unconsciously you interrupt others when they are speaking; therefore—

3. Scrupulously avoid interrupting. We learn from what we hear. We can do our own thinking about it afterwards.

4. When listening, avoid speculating upon how what is said will influence or affect others. The point is what effect it is having upon you. Remember that the Master may speak to us "out of the mouths of babes" or fools, or bores. We never can tell whence the light will come.

5. Avoid excitement, whether from outside or self-created. There is really nothing in the universe worth getting excited about save the Master's love for us and our relation to him.

6. Do not drive yourself, physically or mentally. Regard your personality as an instrument, given you by the Master for his service,

which you should keep and use with the greatest care, and maintain in a state of the highest possible efficiency. Do not blunt or dull it by undue fatigue or strain.

7. Remember that the only way we can learn to love the Master as we should, is to reflect back to him something of his love for us. Therefore, strive earnestly to feel his love for you. Look for it in the depths of your being, seek for it in your highest feelings; endeavour to realize it in your consciousness through the power of imagination; pray for it as you pray for salvation, for only as you find it can you find salvation.

I ask your consideration of these simple rules, for I know that if you practise them faithfully you will reap a rich reward.

Sincerely yours,

C. A. Griscom.

July 8th, 1911.

Dear ———

In response to your letter, my advice is that which Punch gave to the young man who wanted to marry—that is *don't.*

There is no reason I know of why you should join in conversations which are tearing people's characters to pieces. Simply don't. Keep quiet, or, if you must say something, speak of the virtues of the victims. Everyone has some virtue. Even the devil is industrious. In a very short time your friends will realize that you are an unsympathetic auditor when people's failings are discussed. You need not take your friends to task for evil speaking. It is not your job to save their souls. Just keep quiet. If your friends insist upon talking about such things, stay still until they change the topic of conversation to something to which you can contribute.

An entirely quiet and unexpressed disapproval (either by speech or manner) is a fearful dampener to a conversation, and in this way your inner attitude can do much unobtrusive good.

With kindest regards and best wishes, I am,

Sincerely yours,

C. A. Griscom.

November 17th, 1911.

Dear ———

* * * * * * *

There are two joys in the life of the would-be disciple.

One is the joy of feeling the Master's gratitude for what we try to do. This joy is not unmixed with pain, for it is humiliating and almost crushing to realize this gratitude,—a pathetic gratitude for our poor efforts.

The other joy is to see a person grow: someone we have tried to help. . . .

To meditate is to function with the inner part of you. Naturally you cannot do it yet, save for moments, and after repeated efforts. We must make these repeated efforts to get the force which carries us "through" at times. Do not be discouraged, therefore, because you can never tell when you will break "through" again. . . .

I am, with best wishes,

Sincerely yours,

C. A. Griscom.

February 26th, 1912.

Dear ———

You poor dear child: you are like some wild thing in a cage. You are beating yourself against the bars in a frantic effort to do something, when all you have to do is to be still.

If you would be still for even a little while you would see that your cage is of your own creation, has no real existence and can be dissolved by the peace and power of the Silence, as mists in the summer sun.

Please read page 15 of *Joy and Strength for the Pilgrim's Day,* especially the last twelve lines, and carry out literally the advice there given. Make this the prominent feature of your daily meditation for the next two weeks anyhow.

Also please get out of your mind once and forever the idea that your letters or your visits or our talks are a trouble or a burden. On the contrary get definitely into your mind the fact that we *want* you to do these things, that we *like* you to do them, and that we love you very much.

Sincerely yours,

C. A. Griscom.

May 13th, 1912.

Dear ———

* * * * * * *

Illness is always a severe test for those who care for the patient, but do not forget, and try to get comfort from the saying, "Whom the Lord loveth he chasteneth". If trite and commonplace, also it is true.

Do try to get sleep.

Do you never take naps? If you cannot find time at night, is there never a half-hour during the day to make up? . . .

I was so pleased with your report and your successful effort to realize it, that I asked a friend about what you say in regard to "Silence"—about not understanding it. I have copied out for you the result and enclose it herewith.

Silence

"Do you not know what it is to be quite silent inside? To feel within one's heart a still, quiet pool where the stars are reflected, and over which moves a cool, fresh breeze? the spirit brooding over the face of the waters? Surely at times you have known this,—times of meditation or prayer.

"This is a picture of Silence, the silence we must learn unremittingly to keep in our hearts and always to be conscious of, whatever the rush of life, or the manifold pressing duties of the hour may be. Here is the silence in which the Master lives, and which can live within us, where we can always hear his voice, and in the most difficult trial feel the pressure of his hand. Later comes the silence of the snows, which is a majestic silence full of an awful peace. When this comes we have climbed fairly well. First is the silence of the deep still pool."

Am I not nice to have got this for you!

With kind regards, I am,

Sincerely yours,

C. A. GRISCOM.

Persecution that increased the sufferings of the martyrs enriched their crown of triumph; temptations are a persecution that has the same effect in a faithful soul.—P. J. MICHEL.

What is more beautiful than consideration for others, when we ourselves are unhappy?—FABER.

We shall be eternally swallowed up in eternal love.—FABER.

Selections from the Rubayat and Odes of Hafiz, by a Member of the Persia Society of London; published by John M. Watkins, London; 10s. 6d.

Hafiz was born at Shiraz in the early part of the fourteenth century, and died about the year 1390. He is, therefore, contemporary with Chaucer, though the religious purpose of most of his verse makes it closer in substance to Langland's *Piers Plowman.*

The scholarly and carefully written Preface tells us that Hafiz believed in the one Eternal God whom the whole world reveres, or ought to, in one form or another, and regarded Him as the only Absolute Existence. His philosophy taught that every soul, before being incarnated in some human body, was an actual part or portion of God, and had, until incarnation, union with God; that, on being transplanted to and confined in a human body, it was in a lamentable state of separation from God, and that it could never again know true happiness until it had been released from the body and reunited with God; and that only those who were seekers after God, and who travelled along the allegorical Path heavenward, and delighted in and drank the allegorical Wine, and loved the True Beloved, would ever enjoy that reunion.

The longing for the True Beloved, Hafiz expresses for the most part in verses which have the ring and colour of love poems, such as this:

> What made Thy locks to curl in such a twisting maze?
> Thine eyes so languishing, whence came their dreamy gaze?
> Since no one pelted Thee with roses, how is it
> Thou art so wholly perfum'd with their scented sprays?

Much of this, therefore, is hardly distinguished in colour from, let us say, Shakespeare's Sonnets, or from the best known verses of Ben Jonson, translated by him from an old Greek love-song. It belongs to an extended cycle of poetry beginning, perhaps, with the Song of Solomon, as traditionally interpreted by Catholic mystics, and including Dante's poems to Beatrice, with the part played by Beatrice in the *Paradiso.* The underlying motive and inspiration of this type of allegory is, that the fervour and rapture of mystical devotion can be expressed only in terms of passionate love; and, if we are in sympathy with this view, we shall find much that is impressive and beautiful in Hafiz' songs to the Beloved.

But there are also, in the writings of Hafiz translated in this volume, poems which are austerely religious in form as well as substance; such verses as these:

> O Thou, towards Whose dwelling-place men turn to pray,
> The hearts of all whom Fortune blesses own Thy sway!
> He who to-day from Thee doth turn his face aside,
> How shall he dare to face Thee on the Judgment Day?

> Since I am gentle, helpless, and in poverty,
> I'll patient be if in Thy fire Thou triest me.
> But Thou, so self-contained, in pride and majesty,
> Dost turn away if I but raise mine eyes to Thee.

Grant me the joy of Union, if it be Thy Will;
Or anguish sore, through sev'rance, if it be Thy Will.
I do not say to Thee, "What wilt Thou give to me?"
For grant whatever is according to Thy Will.

The translator has taken almost infinite pains to give a faithful rendering of both the form and spirit of the Rubayat, the quatrains so distinctive of Persian poetry, the rhymed iteration in the last two stanzas closely following the Persian original. A complete glossary of Sufi symbols adds to the value of this excellent piece of work. C. J.

Life of Dante Alighieri, by Charles Allen Dinsmore; Houghton Mifflin Co., 1919.

Dante, by the Rev. John T. Slattery, Ph.D.; P. J. Kenedy & Sons, 1920.

Dante, by C. H. Grandgent, L.H.D.; Duffield, 1916.

The Spiritual Message of Dante, by the Rt. Rev. W. Boyd Carpenter; Harvard University Press, 1914.

Dante, by Jefferson B. Fletcher; Henry Holt, 1916.

The Mystic Vision in the Grail Legend and in the Divine Comedy, by Lizette Andrews Fisher, Ph.D.; Columbia University Press, 1917.

Six hundred years ago, Dante Alighieri died an exile in Ravenna, September 13th, 1321. His anniversary is being widely celebrated in Italy, France, England, and America; and it would seem fitting to call the attention of QUARTERLY readers to several recent books which have dealt with this great genius, whom Ruskin called, "The central man of all the world." Each of the six books enumerated above offers an entirely different approach, and they can very well be read not only as the distinct views of individual writers, but as complementing each other, because they represent separate types of interest. The latest book, by the Reverend Dr. Slattery, a Roman Catholic priest, presents Dante as the supreme Catholic poet and theologian. He sees Dante as the epitome of the greatest of Catholic centuries,—the culmination of the ages of a united Catholic Faith, before Protestantism and physical science had diverted men's minds from the "true purposes" of existence. He gives a detailed and practical picture of Dante's times; he outlines the *Divine Comedy* for its eternal moral and theological significance; above all, he presents Dante, who was, be it remembered, a Catholic, from the point of view of a Catholic,—which Protestant readers must learn to appreciate to understand Dante.

The *Life of Dante* by Mr. Dinsmore is the ablest book yet published by this highly considered Dante scholar. No interpreter of Dante,—either as poet, as fellow-man, or as mystic—has offered a happier combination of sympathetic insight and sound scholarship with the gift of felicitous literary expression. Mr. Dinsmore's books are delightful reading, freighted but never weighted with knowledge, full of brilliant phrases and suggestive vistas. He sees Dante's many gifts in their true proportion; and perhaps his most valuable contributions to the enormous store of Dante interpretation, are his chapters on "The Secret of Dante" and the poet's "Qualities of Genius and Character." "The mystical sense was the very core of Dante's nature" (p. 254) is his main contention; he points out that, "The 'Inferno' is a vision of sin, and the artist is often painting states of the mind" (p. 279); while the following paragraph is virtually a summary: "Dante called his poem a 'Comedy,' his readers soon added the adjective 'Divine,' because its pages were vital with the strength and glory of spiritual realities. It is this divineness which will charm men for unnumbered generations" (p. 241). The reviewer knows no better study of Dante.

Professor Grandgent of Harvard wrote that, "Our poet was a many sided genius who has a message for nearly everyone." The interest of his book is best

characterized by the word literary; and it is Dante as a literary genius and master-craftsman that he presents to us. Naturally, to understand Dante's literary gifts requires a knowledge of twelfth and thirteenth century authorship, for Dante "does represent his time as no other age has ever been represented by any one man . . . I have attempted to trace a portrait of the Middle Ages with Dante's features showing through." But it is only of one phase, though an important one, of the Middle Ages, which Professor Grandgent treats. He deals with the medieval mind as revealed in its literature, and by canons of literary interpretation. Moral questions are discussed as determining Dante's cast of mind, not as valuable in themselves. Professor Grandgent has none of the practical attitude so characteristic of Dante himself, and which is the key-note of Bishop Boyd Carpenter's lectures, *The Spiritual Message of Dante*. The latter feels of the *Divine Comedy* that, "It is as a drama of the soul that we are to regard it" (p. 9), and, "The one word which gives us the clue to the whole is love" (p. 8). "The value of the *Divine Comedy* is various. It repays the study of the historian, the philosopher, the archæologist, the naturalist, but its central thought reveals its spiritual value. That value springs from its personal quality, and that personal quality is the spiritual experience of the poet set forth in his own subtle, splendid, and ample fashion" (p. 247). Dante's soul is akin to ours, his experience may be ours—"the experiences indicated in the *Paradiso* fall into line with the spiritual experiences of awakened souls; they are not fictions of the fancy"—and we may well take Dante for our guide as a high interpreter of life.

Mr. Fletcher surveys in a brief and compact little book the salient features of Dante the medieval philosopher and artist. Dante was an accomplished scholastic; his "teaching" is wrapped in "primary" and "secondary symbolism," in theologic thought moulds, in the intricacies which delighted Provençale versifiers. "The *Divine Comedy* is virtually an epitome of theology, or *summa theologiæ*, dramatized and set" (p. 87). No one can appreciate the richness of the Middle Ages without entering into its approach to, and solution of, the problems of life and death, of how the universe is constructed and moves, of why human nature varies as it does. Those who would see in Dante only a literary phenomenon, will fail to understand even that phase, if they do not consider his whole philosophy of life. His judgments against sinners in hell become mere brutal torments, his rewards in paradise become ludicrous caricatures and impossibilities. Mr. Fletcher introduces us to the symbolic fibre of Dante's mind, and touches upon a large number of the disputed problems of interpretation which have exercised the ingenuity of commentators for centuries.

Miss Fisher, in a succinctly worded and scholarly book of barely a hundred pages, attempts to solve one such problem of symbology; the Pageant in the Earthly Paradise at the summit of Mt. Purgatory. She relates it to the mystical symbolism current in Grail legends, and connects both these legends and the symbology of Dante's Pageant, with the Corpus Christi processions, which were an immediate aftermath of the dogmas of transubstantiation, promulgated in Dante's life-time.

"Great men," says Carlyle, "taken in any way, are profitable company." These six books offer totally different approaches to Dante, and one or all would greatly enrich the reader's ability to penetrate the heart of the greatest of Christian poets.

M. H.

QUESTIONS AND ANSWERS

QUESTION No. 255.—*How could a mother who feels that she ought to give a great deal of personal attention to her children, and is prevented from doing so by constant illness, learn to see the purpose of that illness?*

ANSWER.—"We can only give what we are" is one of the maxims of occultism. So a mother, no matter how good her intentions, can only give to her children that which she herself is in herself. If she would have them truthful, obedient, patient, she must be truthful, obedient, patient herself. What is it that life, through that illness, is trying to teach her? for illness has its lessons as well as health, or there would be no illness in the world. Perhaps she needs patience or sympathy, power of endurance or cheery acceptance of pain. Surely these are qualities that she would wish to be able to give her children, and how can she do so save by gaining them herself? J. F. B. M.

QUESTION No. 256.—*There are certain people who always irritate me. I am ashamed of my inability to keep my serenity when I come in contact with them. I try to prepare for the next encounter, I pray about it; but when the time comes I am just one mass of irritation. How can I conquer this?*

ANSWER.—Does not this irritation arise from wrong self-identification? What is the "you" which is irritated? What irritates you? Why? In preparing for the next encounter, even though you pray, you are entertaining the idea that you are going to be irritated and are praying for strength and grace to control and master it. The duty begins with you, who are irritated, to find the cause. And by no means necessarily does it reside in those who irritate you. A. K.

ANSWER.—"I try to prepare for the next encounter"—does that not mean that you see an enemy in the one who "irritates" you? Do you see at all that the enemy may be in you? Do you recall the use of the Warrior, outlined in *Light on the Path?* Have you tried that method? Have you read recently its vivid description of the fate of the egotistical man? Is not your attitude egotistical? Do you ever stop to think what the Master may want of you in the "encounter"? How do you present his messenger (for such you are—see *Fragments,* Vol. I) to the other person? By the way, just what does the other person think of you? What may you do to assist him to see and accept you as of and from the Master? "The duty of another is full of danger"—are you not dwelling, in your heart, on his responsibility, rather than your own, for your being irritated by him? Why not try looking zealously for the good in him, and wherein he, perchance, may be the Master's messenger to you. Perhaps you see your own pet faults in him—and do not like them! Why blame him? PADDOCK.

ANSWER.—Irritation is invariably a sign of weakness in ourselves. We ought to acquire the habit of turning on ourselves whenever we feel irritation and tracing it back to its source in some root of weakness in our nature. We can begin with the premise that it is not because the other person has a glaring fault that we

are irritated. Lots of people have glaring faults and we are not in the least irritated by them. It is not because universal justice has been outraged that this particular fault annoys us so, we may be sure, but because somewhere our own particular toes are being stepped on. Very often it is one of our own cherished faults that is coming back to us through the other person. Nothing is so irritating as this; but if we use it to realize how disagreeable our fault must be to others, the irritation may disappear in contrition. Very often, too, the irritation is due to indecision of the will. We cannot make up our weak minds whether to continue to suffer the "imposition" in silence or to say something to stop it. So we fret and fume inwardly and do nothing outwardly. The cure for this is a definite decision as to our right course carried out with quiet firmness, whether it be speaking to the other person or silencing our own grumbling minds.

The cultivation of sympathy instead of self-pity, of positive decision instead of negative indecision, and the habit of using irritation as a valuable guide to self-knowledge will go far toward eliminating it. J. M.

ANSWER.—There is a quality, which it is hard to express in a single word, and yet it is indispensable to the student in occultism who would pay his debt. One has seen that quality, now and then, in a soldier on leave from the Great War: something in the glance of his eye that showed serenity of soul, a will which trivialities could never again ensnare, a freedom which came from laying down life itself on the altar.

With that merging of self into a great love of country, came the power to serve, to endure, to fall and to die, and yet to keep going forward. On more than one stricken field in France, the dead did rise and make one last charge that neither the Germans nor the hosts of hell could stop.

That is the kind of serenity one would wish to have, is it not? A self-satisfaction which comes from brooding upon one's own fancied qualities and perfections, ought not to be called serenity, for it is a sham thing, a psychic counterfeit, a veil of self-illusion. When someone comes along who looks right through that veil without seeing the pretty pictures which give us such satisfaction, what shall we do? Shall we be irritated, or shall we turn in gratitude to the Masters for sending that person; and then shall we tear that veil down, and, entering into serenity, go forward? D.

QUESTION No. 257.—*Why do Theosophists pay so much attention to the writings of the ancients?*

ANSWER.—Because students of Theosophy have learned to value experience, and are thankful to be able to check their own experience in the light of the past.

Secondly, for reasons set forth, in an entirely different connection, by Sir Joshua Reynolds, when addressing the members and students of the Royal Academy. Advising them to study the great artists of the past, and explaining that mere imitation is not art, he declared: "The more extensive your acquaintance is with the works of those who have excelled, the more extensive will be your powers of *invention*,—and what may appear still more like a paradox, *the more original* will be your conceptions." T.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of The Theosophical Society was called to order on Saturday, April the 30th, 1921, at 10.30 a. m., by the Chairman of the Executive Committee, Mr. Charles Johnston, at 64 Washington Mews, New York. In addition to the Branch delegates, there were assembled members-at-large, and members of the New York Branch and other Branches. The first business being temporary organization, it was duly moved and seconded that Mr. Johnston be elected Temporary Chairman. Carried. Miss Julia Chickering was then duly elected as Temporary Secretary. It was moved and seconded that the Temporary Chairman appoint a Committee on Credentials, to determine what Branches were represented. Complying with this direction, the Temporary Chairman called attention to the fact that this was a Convention of *Branches* of The Theosophical Society,—and that there is a great distinction between a Convention of Members and a Convention of Branches. As Branches consist of members in good standing, the dictum of the Treasurer, who receives the dues, is required, as to members in good standing; and the assistance of the Secretary, who sends out the charters, as to the qualified Branches. The Chair therefore appointed as a Committee on Credentials, Professor H. B. Mitchell, Miss I. E. Perkins, and Miss M. E. Youngs—asking them to prepare their report as speedily as possible.

Address of the Temporary Chairman

Mr. Johnston: I think every Convention which comes makes us happier and more profoundly grateful that we are at a Convention of The Theosophical Society; that The Theosophical Society has this deep enduring life which brings us together year after year, and each year with increasing strength and increasing abundance of life. We shall, in time, realize how enormous our privilege is. We should have to take a view of it from perhaps a century away or ten centuries away, to see how tremendous is the privilege which members of The Theosophical Society have in meeting year after year in Convention. One can say with entire impersonality that the fact that the Convention is meeting here to-day is the central fact in the world situation. There are important international conferences being held about this time which may, and in all probability will, affect the history of the world after generations and centuries have passed. Nevertheless, our Convention here really outweighs those international conferences both in its spiritual importance and in its length of reach. It is likely to affect a far more distant time than the international exchanges that are going on in Europe, if we are true to our duties and responsibilities.

In the older Conventions it was the custom, perhaps, to *talk* Theosophy. The great contrast between those days and the present is that now we try to *live* Theosophy, rather than to talk it; and we are entirely convinced that only in the measure that we have lived Theosophy have we the right to talk about it. So the

two thoughts that I should ask you particularly to bear in mind during the Convention are that our tremendous privilege carries with it a tremendous responsibility to all future time and to all the races of mankind that are to come; and that we can only measure up to our great responsibility by living Theosophy, and living it every hour and every day.

Report of the Committee on Credentials

Professor Mitchell: The Committee on Credentials has examined the credentials, and begs to report that there are represented here to-day, by delegate or proxy, 18 Branches, entitled to cast 83 votes, as follows:

Altagracia, Altagracia de Orituco, Venezuela
Aussig, Aussig, Czecho-Slovakia
Cincinnati, Cincinnati, Ohio
Hope, Providence, Rhode Island
Indianapolis, Indianapolis, Indiana
Jehoshua, Sanfernando de Apure, Venezuela
Karma, Kristiania, Norway
Krishna, South Shields, England
Middletown, Middletown, Ohio
Newcastle, Newcastle-on-Tyne, England
New York, New York
Norfolk, Norfolk, England
Sravakas, Salamanca, New York
Pacific, Los Angeles, California
Stockton, Stockton, California
Toronto, Toronto, Canada
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado

On motion of Mr. George Woodbridge, seconded by Mr. Gardiner H. Miller, the report of the Committee on Credentials was accepted with thanks.

Mr. Johnston: Having established the fact that we *are* a Convention, the first thing we need is permanent officers.

Mr. Perkins: I should like to suggest that the President of the New York Branch, in accordance with a time-honoured custom, act as Permanent Chairman. I nominate Professor H. B. Mitchell.

Mr. Johnston: Professor Mitchell has been nominated as Permanent Chairman of the Convention, and I put the question—not so much because he is President of the New York Branch, as for reasons which radiate from him in all directions.

Professor Mitchell was unanimously elected, and took the chair. He called for nominations for the permanent Secretaries of the Convention. It was moved by Mr. C. Russell Auchincloss that Miss Perkins be made Permanent Secretary; seconded, and carried. Mr. Stanley V. La Dow moved that Miss Chickering be made Assistant Secretary; duly seconded and carried.

Address of the Permanent Chairman

Professor Mitchell: Mr. Perkins's allusion to the "time-honoured" customs of our Society may serve not only to remind us of the part time plays in our hopes for the Theosophical Movement, but also, by showing us how dependent our concept of time is upon our standards of reference, help us to realize the meaning and the value of those "long views" which the study of Theosophy imparts.

It is indeed fourteen years since I was first given the high privilege of presiding at a convention of The Theosophical Society. Were this not The Theosophical Society, but some gathering of university or college students, fourteen years might well seem long, for in the academic atmosphere two different standards act to refract the sense of time into a curious duality. On the one hand, in their libraries and lecture halls, our universities are the custodians of our heritage from the past, and strive to show us the present in the light of the age-long history that has preceded it. But on the other hand, a student generation lasts but four years, and each such generation stands in its own eyes sufficient unto itself, living its own brief college life with little thought of the world that lies beyond it, of what came before, or of what will come after. And so it is a common phenomenon, among

the student body, to find recent precedents erected into "time-honoured" customs. "Established traditions" spring up almost over night, to be forgotten again on the morrow. The students' consciousness is dominated by their own time standards, and these standards are set, not by the impersonal teachings of history, but by the narrow limits of their own personal college residence,—by the instinctive sense of their own separateness, their own new and brief existence in the academic world.

I have spoken of this phenomenon of college-boy psychology because I believe that we may see in it a reflection of the psychology of the world at large, and that the same causes which operate to defeat the teachings of history in the student consciousness are responsible for the curiously foreshortened view of life which falsifies the vision and thought of our time. No mere intellectual acceptance of man's antiquity upon the earth, no mere study of history, suffices to correct the time standards that are set by an instinctive materialism which narrows personal existence to the space from birth to death. Where immortality is not a basic fact of consciousness, where the doctrine of re-incarnation does not unite our thought of our own past to the past of the whole human race, the sense of the brief transitoriness of our own personal existence must outweigh all less intimate perceptions, and rob the present of its true meaning by isolating it alike from the future and the past.

We are not supposed to have visitors here to-day, but only members and delegates, and so we can speak with freedom and without fear of being misunderstood. Theosophy alone can give the "long views" that one must have to understand the meaning of life—the meaning of human history and of our own individual existence;—for Theosophy alone unites these two, and opening the individual consciousness to a knowledge of its own beginningless and endless immortality, gives us the inner standards by which to measure time as it concerns the human race. We may know much less of the details of human history than many of the world's scholars, but we know it far more truly, and its lessons are living facts of our habitual consciousness.

So it is that we are here to-day as the custodians of the world's most ancient, most "time-honoured" tradition—a tradition antedating all history, all civilization;—for it is the tradition of the great Lodge of Masters and of the spiritual life and power that has upbuilt every civilization and guided the events that history records. It is given to us, as it is not given to others, to look back over the history of the world and to read its record in the light of its spiritual significance as the history of the soul. It is given to us to know something of the power behind the throne—the unchanging purpose that acts through changing figure-heads, leads through changing scenes, giving them unity and coherent meaning; that uses instruments infinitely diverse to one common end, and which we ourselves aspire to serve. We can read history in the light of the immortal Lodge of Masters, and of their age-long efforts for us—their younger brothers. We trace their gift to the world, the stream of spiritual force which flows through them to us in its great cyclic tides, from century to century. We see the tides rise and fall, bringing civilization after civilization to their crest, where the vision of the heavens may be seen and man may claim his spiritual heritage. We know we ourselves have been so lifted, time after time, age after age, and have seen the world sink back again, afraid to seize the hour of its opportunity. *Light on the Path* has made this very clear to us, and in our own hearts we have recognized its truth. But now again is the time of opportunity, now again we have been swept forward on the crest of the wave, and we are determined that this time the back-wash and under-tow shall not sweep us back, but that we shall hold what we have gained.

We have all studied the law of cycles, and know of the recurring effort the Lodge makes for us in the last quarter of each century. Let us look therefore at this hundred year cycle in which we are, and see how it stands with us. Its begin-

ning is marked by the birth of our Society, in 1875, forty-six years ago. We are close to the half-way mark, to 1925; nearly half our race run, nearly half our task accomplished. Perhaps we shall understand better what this means, if we remember that the first of the four phases of the cycle ended with the end of the century; that Madame Blavatsky lived but sixteen years after the founding of The Theosophical Society, and that it was given to her successor, Mr. Judge, to guide the work for but five years more. With his death we entered a time of peculiar stress and strain—perhaps the breaking crest at the summit of the wave. We survived with difficulty, but survive we did; and now, in the second phase of the cycle, we have held our own—yes, and pushed forward—for twenty-one years; a time equal to the sum total of that which was given to Madame Blavatsky and Mr. Judge. If we have done this, we can do more; and 1975 is not so distant as it was.

We take credit to ourselves, therefore, for having lived so long in a world where living is not easy. Even in this incarnation, our Society is now "time-honoured." But we must wish to serve, as well as to live, and we ask ourselves, What is now our special task? What difference should it make to the world that we have survived and are here to-day? I do not think it hard to find an answer.

In the world about us, wherever we look, we see flux and change and turmoil; the break-down of the ancient order, and what the *Bhagavad Gita* calls the "confusion of castes." It is a discouraging spectacle, if we look at it from a static point of view. But if we study it as a problem in dynamics, it may show us our opportunity; for when all else is in flux and confusion, then is the time when reconstruction is possible, and when clear, true vision, firmly held convictions, a solidly united body, moved by a single purpose, can be effective as never before. Such a body may indeed become the nucleus of the future order—the force, uniting and turning into one direction (the direction which it, itself, sets), all these blind, unpurposed and unco-ordinated forces of the world. We should be such a body—such a nucleus. That is our function in the world—one meaning of our object—to form the nucleus of a universal brotherhood—and to fulfil it we do not have to preach to the world, we have only to make our ideals live in ourselves—and so in the world—with all the power that is in us.

Surely this task is not beyond what is possible for us. We have been tried and tested in test after test: first, in our faith in the powers of the spiritual universe, our faith in the Lodge of Masters, who initiated The Theosophical Society and who gave us our ideals. And when that had been passed, there was the test of our loyalty to our leaders. Could we follow where that spiritual power led, and be loyal to the ones who embodied it, and gave it to us? That test, too, we passed, and then there came the test of our ability to see spiritual principles and to understand them, and to be true to them, when they were not interpreted for us—when there was only the voice within us to tell us that they were spiritual principles and that our loyalty was due to them. In a deeper sense this also was a test of loyalty to leaders, for a leader is one who embodies spiritual principles and if we cannot recognize the principles we can never really recognize the leader.

In the years to come we must expect other tests, and as we look at the part we should play in the inner world of thought and ideals, and as we look back over the tests we have already passed, I think we shall see that we must expect to be tested now in our loyalty to ourselves and to each other—a test of our *esprit de corps*. Let us think for a moment of what *esprit de corps* really means, imagining ourselves members of some ancient regiment, tried in many battles, given high place and privilege, its record written in its country's history, itself the bodyguard of its country's ruler. The honour of such a corps is the honour of each member of it. A comrade's honour is one's own honour, because it is the honour of the corps; and for this each will give his life, spending himself endlessly, unfalteringly, that the tradition of the corps may suffer no stain, but be passed on as it came to him.

As we think of this, we may see what it means to be a member of The Theosophical Society—a conscious part of a movement whose tradition is more ancient and more honourable than that of any corps or regiment on earth. Our fellows' honour is ours; defence of them is defence of the movement that means more to us than life itself. But beneath our loyalty to each other, beneath our loyalty to leaders, beneath our loyalty to the body of which we are a part, must be our loyalty to the spiritual principles, the spirit of truth and of righteousness which is that body's soul and life. All our other loyalties are based on this, the deepest and most fundamental. Where that spirit is, there is our brother, and there our loyalty is due; where that spirit is not, where there is one who does not serve or reverence it, there is no brother of ours; and where, if such should be, that spirit is violated, travestied and outraged, there is one who, though he were our brother, or ourself, must be cast out.

Surely, as we have been so tested in the past, we should be able now to command the courage and the hope to go forward confidently, making our life in the world a united, potent, definite force, giving to our ideal all the enthusiasm of our hearts. No one of us can measure the power that such an ideal as ours, made to live as we should make it live, by whole souled devotion, can have upon the world which is in flux around us. Even the psychic counterfeit of an ideal, the false, perverted, evil distortion of it, can sway millions, as we see to-day in the mad fanaticism of Russia. And if the perversion is so potent, surely the truth must be more potent still. Let us go forward then with full confidence and high hope, to prove that the knowledge and vision entrusted to us have not been given us in vain.

The Chairman stated that the next business was the appointment of the usual standing committees. On motion of Mr. Acton Griscom, seconded by Mr. C. M. Saxe, the Chair was empowered to appoint the standing committees; appointments were made as follows:

Committee on Nominations

Mr. J. F. B. Mitchell, *Chairman*
Mr. C. Russell Auchincloss
Mrs. Adelaide A. Outcalt

Committee on Resolutions

Mr. E. T. Hargrove, *Chairman*
Mr. Acton Griscom
Mrs. E. S. Thompson

Committee on Letters of Greeting

Dr. Archibald Keightley, *Chairman*
Mr. K. D. Perkins
Dr. C. C. Clark

The Chairman: It is customary for the Committee on Letters of Greeting and the Committee on Resolutions to meet during the noon recess. The Committee on Nominations is requested to meet as early as possible, so that they may be able to report to the Chairman. The next business before the Convention is the report of Officers.

Report of the Executive Committee

Mr. Johnston: Mr. Chairman and Fellow Members. The function of the Executive Committee is one of very serious responsibility, for more than one reason. It is laid down by the Constitution that the Executive Committee shall represent the Society between Conventions. During the Convention, the entire legislative power of The Theosophical Society is vested in the Convention Assembled. Between Conventions, the Executive Committee bears the heavy responsibility of representing that power and using it when necessary. To represent The Theosophical Society is a privilege, without question. It is also a very grave responsibility, and it can only be done in any measure successfully, so far as the members

of the Executive Committee *try,* at least, to represent the principles of Theosophy, day by day and hour by hour, and in every moment of their lives. Otherwise, they are not really representing The Theosophical Society. There is also the principle of continuity. A very vital part of our Movement, as the Chairman has said, is that it shall be a continuous and unceasing spiritual progress. It will not avail for us to meet with enthusiasm, at Convention times, and sink down into lethargy between Conventions. That will get us nowhere. The only thing that will avail is an absolutely steady forward push, without reservation, without self-saving, and with courage and valour at every moment. The continuity of the Executive Committee is provided for in the Constitution of the Society, in that only two members come up for election each year, the remaining two-thirds of the Committee always continuing in office. That plan was put into force with the express purpose of assuring a maximum of continuity.

Therefore, the Executive Committee has very serious and very heavy responsibilities, and these really indicate a corresponding responsibility on the part of every member in the Society. The Executive Committee will only be truly representative in a vigorous onward movement when every member of the Society is vigorously moving forward. Otherwise we shall not have an authentic representation. So the obligation works both ways. It is the obligation of the Executive Committee to represent the highest ideals of the Theosophical Movement at every moment, and to represent them with continuity; it is the obligation of every member and of the members gathered in Branches, to do exactly the same thing—to represent in thought, in aspiration, in will, in every act, the highest ideals and principles of The Theosophical Society, without flagging, or relaxation of effort.

Between the Conventions the Executive Committee is under obligation to meet such situations as arise during the course of the year. There are three points which have arisen or existed during the past year, on which the Executive Committee has directed me to report to the Convention. These three points, I shall take up in their chronological order—the order in which they happened.

Owing to the war, conditions in Germany are still chaotic. There are individual members who appear to be gaining some understanding and who express loyalty to the Theosophical Movement. Time alone can clear and test this situation.

There was another point of difficulty, in the British National Branch, which it is hoped that the British members themselves will be able satisfactorily to adjust. At the annual meeting of British members, held last October, a Resolution was introduced endorsing certain resolutions which were passed by the Society as a whole at its Convention of 1920. As this met with opposition, action was postponed. Since then, the resolution has been submitted to a Referendum and approved by a large majority. The necessity for this suggests, however, a defect in organization which the British members will doubtless wish to remedy.

I have also to report that it became necessary for the Executive Committee during the course of the year, in discharge of the responsibility with which it is entrusted by the Constitution, to withdraw the charter of the former Providence Branch, as it had become evident that the fruits of the Branch were foreign to the purposes and ideals of The Theosophical Society. This involved the withdrawal of the individual diplomas, but at the same time, the former members of the Providence Branch were notified that the Executive Committee would be prepared to consider any renewed applications.

The point which naturally comes into prominence once more at this stage is the work and responsibility of Branches. It is an especially fitting topic for the Committee to bring up at a Convention which is a Convention of Branches. That is another fundamental matter in the Constitution which, perhaps, ought to be cleared up. This is not a Convention of members of the Society, though only members are present. It is a Convention of *Branches,* for the reason that only

when a Branch is formed—requiring three or more members—only when a Branch is living, can the principles and practices and methods of The Theosophical Society be really and vitally worked out. The matter has been touched on a great many times, but it is worth touching on again. The fundamental function of our work is this: in Branch meetings to take up questions of real import, every member contributing, whether it be a point of view or a point of understanding, to this theme; the fruitful result is the united light which that group of members gains on the subject by active spiritual, mental, and moral co-operation. It is clear that one person alone cannot co-operate. The minimum is three members (a table can stand on three legs but not on two); The Theosophical Society is functioning only when active spiritual, moral and mental co-operation is going on.

Without Branches, we should not really be a living, functioning Theosophical Society. Given your Branch and its principle of co-operation, it becomes clear that members should lucidly and forcefully understand the purpose of their work, the purpose of The Theosophical Society; and understanding it, that they should carry it out vigorously, fruitfully and devotedly in their Branch meetings. There must be the purpose, defined in the objects of the Society; the method, the Theosophical method of active spiritual, mental, and moral co-operation; and there must be the thorough underlying unity between the Branch life and the life of The Theosophical Society as a whole. And as everyone here represents Branches, I bring this to your notice, not at all with the thought that you do not understand it or realize it, but in order to emphasize once more its vital importance. Without Branches rightly acting, The Theosophical Society as such cannot act, and the right life of a Branch depends upon the devotion and understanding of the Branch members.

These are the main matters that the Committee has directed me to lay before you, and I now put this report into the hands of the Convention for consideration.

Moved by Mr. Mitchell and seconded by Mr. Hargrove: Be it resolved that the report of the Chairman of the Executive Committee, and that the actions of the Executive Committee during the past year, are hereby approved and confirmed. Carried, unanimously.

Report of the Secretary T. S. for the Year Ending April 29th, 1921

New Members

Consolidation was one of the watchwords of the last Convention. It was made clear that the Society was upon the battle line, subject to attack fully as violent as if the warfare were objective and open. The demand was for greater watchfulness, deeper understanding of principles, and keener discrimination of the issues arising from them. The Branches have responded to that demand, and they evidently have felt that these were not the conditions under which recruits were of primary importance. The demand was to *hold* and to *advance*; new members have been enrolled only as they themselves felt the call to the conflict. Two new Branches have been chartered—the Blavatsky Lodge in Whitley Bay, England, with 5 charter members; the Pittsburgh Branch, in Pittsburgh, Pennsylvania, with 12 charter members.

Correspondence

During the past year the correspondence of this Office has been almost wholly what might be described as "routine letters." So very little of it had any but the most remote bearing on the theosophic life and its problems. This means, for one thing, that the Office is not serving its full purpose. Such requests for help as come, usually come too late. Take the most external ones, requests to send the Quarterly to a new address; most of these come several weeks after the magazine has been mailed to the old address—and nothing remains to do but send a second copy. In more vital matters it is the same. Some isolated member reads something, in the Quarterly or in one of the standard books, which he does not understand. It disturbs him; there is no fellow-member with whom he can talk it out.

That is the time to write to the Secretary. Instead, he waits, the misconception grows—until, perhaps, the only relief he can see is to send in his resignation. Yet how glad this Office would be to serve as a sort of study class for those who have not the advantages of Branch life. There are also times in the life of a Branch when it might be wise to ask counsel. There are advantages that come from viewing a situation as a whole, without the troublesome details and personalities that often make it difficult for those who are close to a problem to get it in proper perspective.

Branch Activities

The impressions gained from a careful study of the Branch Reports may be summed up in two terms—greater individuality in method; greater devotion to our common understanding of the principles and aims of the Movement. All have had to meet the high-tide of psychism, which in certain communities has proved an alarming menace to sane, well-ordered life. Some of our members have had the experience of finding that their neighbors, who once regarded them as radicals of some strange stripe, now rank them as ultra-conservatives—because of their unfriendliness to psychic experiments and practices. So in many Branches an important part of the work has been to keep clear, first for themselves and then for others, the distinction between spiritual forces and their psychic counterfeits. Certain Branches have been developing speakers, to be prepared for propaganda, should the cycle for that return; others work only with individuals; some meet once a month, some three times a week; most have Study Classes; several maintain circulating libraries; many distribute the QUARTERLY. One, the Venezuela Branch, has set itself to meet the need for satisfactory editions of standard T. S. books in the Spanish language. They have already brought out four such editions, admirably translated, and attractively printed and bound—and more volumes are promised. All the reports from Branches show deep devotion to the work and enthusiasm over its ever increasing possibilities.

The Theosophical Quarterly

It is not so many years ago that the Editor-in-Chief of the QUARTERLY asked a number of new members who were gathered about him whether any of them ever read the magazine from cover to cover. Despite their prompt assurances, he expressed grave doubt, adding laughingly, that the evidence was against their assertions. They understood him to mean that if the force and understanding that breathed through it were fully recognized and used, there must be certain unmistakable evidences, both in personal and in Branch life. It is clear that during the past year the Branches have been basing more and more of their work upon the QUARTERLY, both as throwing new light on life, and as affording timely material for study and discussion. An increasing number of people are coming into contact with the Society through the magazine. In some cases new members have never known a single representative of the T. S.—the magazine has been their sole initiator.

The Quarterly Book Department

Our own edition of *Through the Gates of Gold* is the only addition to the list of publications. There is no disposition to increase the Department's list at a time when the cost of producing books is so excessive, and the materials so inferior in quality. Its aim is to keep its present publications in ample stock, and to procure all other standard books, as desired. Inquiries about books, courses of reading, etc., are always gladly answered.

A Personal Acknowledgment

As always, my first thought is of gratitude to the Masters for the continued opportunity of service. This year, ill health has greatly restricted my work, but I am thankful for a sense of connection that is not dependent upon daily contact. It is

also a pleasure to have the opportunity to express my most sincere gratitude to my fellow officers, whose thought for my necessities has relieved me from anxiety about the immediate future. The Assistant Secretary, who has taken over all the detail work, asks that mention be made of constant help given by New York members. Certain features of it are regularly carried by certain of their number (Miss Chickering, Miss Youngs, Mrs. Vaile, Miss Graves, Miss Lewis and Miss Wood) with the assistance, as always, of Mrs. Helle and Miss Hascall in addressing QUARTERLY envelopes.

With a deep sense of gratitude that this work, on which I am venturing to report, is, as far as we so desire and labour, work for and with Masters, I am,

Respectfully yours,

ADA GREGG,
Secretary, The Theosophical Society.

MR. WOODBRIDGE: I should like to have the pleasure, if I may, of proposing a motion of thanks, and love, and gratitude to Mrs. Gregg, and also to move that her report be accepted. The motion was seconded by Dr. T. L. Stedman and unanimously carried.

THE CHAIRMAN: In past Conventions, we have often, when Mrs. Gregg could not be here, had the pleasure of sending her some little token of our appreciation of her long service to the Society. This year, as she is in the country, she cannot be visited by any one of us; we cannot send her flowers; but I think we might like to send her a telegram. (At this point the Chairman received a paper.) It is evident that in this suggestion the Chairman has anticipated somebody else, for the paper, just handed me, reads: "Resolved that the delegates and members present wish to unite in sending their love and greetings to Mrs. Gregg, and that they request someone (let us say Mr. Woodbridge) to send her a telegram as from this Convention." This Resolution was heartily seconded and voted.

The Chairman announced the next business before the Convention as the report of the Treasurer, and asked that Mr. Johnston take the Chair while that report was made.

Report of the Treasurer of The Theosophical Society

April 23, 1920—April 27, 1921

Receipts		*Disbursements*	
Current Dues	$ 659.03	Rent Secretary's Office	$ 140.00
General Contributions	617.76	Pension	40.00
Subscriptions and Donations to the THEOSOPHICAL QUARTERLY	558.71	Printing and Mailing the THEOSOPHICAL QUARTERLY (4 numbers)	2,225.92
Special Contributions	800.00	Expense of Subscription Dept. THEOSOPHICAL QUARTERLY	47.55
	$2,635.50	Stationery	43.98
1922 Dues prepaid	118.00	Postage	65.90
		Miscellaneous	134.31
	$2,753.50		$2,697.66
Transferred to General Fund from Special Publication a/c	312.00		
from Discretionary Expense a/c	483.00	Deficit April 23, 1920	408.70
	$3,548.50		$3,106.36
Cancelled check	14.00	Balance April 27, 1921	456.14
	$3,562.50		$3,562.50

Assets		*Liabilities*	
On deposit, Corn Exchange Bank, April 27, 1921.....	$397.19	April Issue the THEOSOPHICAL QUARTERLY	$623.27
Checks for deposit	122.50	1922 dues prepaid	118.00
	$519.69		$741.27
Deduct outstanding checks uncashed	63.55		
	$456.14		
Excess of Liabilities over Assets	285.13		
	$741.27		

April 27, 1921. HENRY BEDINGER MITCHELL, *Treasurer.*

There is a balance in the bank of $456.00. Over against that $456.00 which we have in bank, we have to pay for the April issue of the THEOSOPHICAL QUARTERLY. That is not properly included in the expenses of the year, because we have already included four numbers, which is all any year is entitled to. But it is a bill which stands against us, so we have roughly speaking $623.00 to pay out, and $456.00 with which to pay it. There is, then, an excess of liabilities over assets in hand. But I assure you that that will be made good. The Movement is far too deeply loved; it stands for far too much for it ever to lack while some have anything at all. And from those who have, we may be quite sure The Theosophical Society will receive, in the future as in the past. There is, however, a question of policy involved in this, which I should like to submit to the Convention.

The QUARTERLY is now about to begin its nineteenth volume. It is eighteen years since it was founded by Mr. Griscom. The price during that time has remained the same. There is no other magazine of which I have any knowledge that has remained at the same price throughout these eighteen years. The cost of paper has greatly increased, the cost of labour has greatly increased, and it is those two things which constitute the cost of our magazine. Nothing is paid to our contributors—and their compensation has not been increased. The expense of producing a single issue of the QUARTERLY has trebled—more than trebled if we go back to the earliest days. If the magazine sold to-day for fifty cents, it would be, relative to the price of other publications, priced about the same as it was originally. I think it would be wise for someone to move that the Convention recommend that the price of the QUARTERLY be raised to $2.00, rather than $1.00 a year; fifty cents, rather than twenty-five cents a number. The QUARTERLY is sent to all members of the Society in return for their dues—$2.00 a year. It is an open question in my mind whether the dues of the Society should not also be raised, to maintain them, relative to other expenses, at what they were ten, fifteen or twenty years ago. It has never been the purpose or the practice of The Theosophical Society to exclude anyone from its membership because of poverty, because of inability to pay the dues. Where that inability actually exists, but where there is, on the other hand, real participation in the spirit and purposes of the Society, we all know that the contribution of money is a very secondary thing. No one will be excluded on account of poverty if they will believe in the earnest protestations of the Society and of its officers, and write frankly; it is always possible to make provision. I think most of us, however, are able to pay three dollars a year for dues. Nearly everyone who sends in their dues sends in something extra as a contribution. Perhaps raising the dues would be just transferring figures between two columns of the Treasurer's book—raising the amount of dues and lowering that of contributions. But I rather think that even if the dues are raised, certain members will continue to send a little extra as a contribution. Therefore I should suggest that the Convention con-

sider raising the dues to three dollars a year, and I would urge that the subscription price of the QUARTERLY be doubled.

MR. JOHNSTON: The Convention has heard the report of the Treasurer. Before asking you to signify your wish as regards it, I know perfectly well that I shall express the opinion of everybody here when I say that the value of the Treasurer's work and the devotion which he puts into it are something which cannot be acknowledged by the most generous resolution of thanks; for which we can make no return, but we must wish to make some direct payment in our warm, cordial gratitude for the devoted work which the Treasurer has, year after year, put into this difficult and onerous task.

PROFESSOR MITCHELL: I should like to speak to that motion, because I know more about it than anybody else. I should like it to be passed with one amendment only—that the Treasurer's *office* be the recipient of the thanks. No one knows how much is done by the Assistant Treasurer, the Assistant Secretary, and the assistants to the assistants. Miss Youngs, as Assistant Treasurer, has done the labour, kept the books, sent the receipts, has worked most faithfully. And we all know the activity of the Assistant Secretary. So I should like to second this motion myself, and do second it with enthusiastic thanks, because I want it directed to those who do the work and not just to the holder of the title.

MR. JOHNSTON: We are really indebted to the persons who have so loyally and devotedly carried out the work, month after month and year after year. There remains the report of the Treasurer; what is the wish of the Convention?

[The suggestion that the subscription price of the QUARTERLY be doubled, was discussed at length. It was suggested that the QUARTERLY should be recognized more generally as the best means for propaganda which members of the Society can use, and that, instead of increasing its price, the heavy extra cost of its publication might be met by a Propaganda Fund. This suggestion was accepted unanimously, and was acted upon immediately, annual contributions totaling $658.00 being pledged by those members who were present at the close of the morning's session.]

It was moved, seconded and carried, that the report of the Treasurer be accepted with thanks.

THE CHAIRMAN (Professor Mitchell) then announced that a motion to adjourn until 2:30 P. M. would be in order. On motion duly made and seconded, it was so ordered.

AFTERNOON SESSION

THE CHAIRMAN, after giving the total of the Propaganda Fund ($658.00) which had been pledged at the close of the morning session, stated that the first business of the afternoon session would be the report of the Committee on Nominations, followed by the election of officers.

REPORT OF THE COMMITTEE ON NOMINATIONS AND ELECTION OF OFFICERS

MR. J. F. B. MITCHELL: The Committee on Nominations takes pleasure in unanimously nominating Mr. E. T. Hargrove and Mr. Charles Johnston for the Executive Committee, to serve for three years, to succeed themselves; Professor H. B. Mitchell, Treasurer; Miss M. E. Youngs, Assistant Treasurer; Mrs. Ada Gregg, Secretary Emeritus; Miss I. E. Perkins, Secretary, and Miss Julia Chickering, Assistant Secretary.

MR. WOODBRIDGE: I move that the Secretary be instructed to cast one ballot, and that the nominees be elected by the Convention. (So ordered).

MR. ACTON GRISCOM: I move that the committee on nominations be discharged with the thanks of the Convention. (Motion carried).

THE CHAIRMAN: The next business is the report of the Committee on Letters of Greeting, but prior to calling for the report of the Chairman of that Committee, I shall ask Mr. Hargrove for certain letters and greetings which have come too late to be presented to that Committee.

MR. HARGROVE read extracts from letters that had been received from Mr. Zerndt, a member of the Aussig Branch in Czecho-Slovakia; also a cablegram sent to Mrs. Griscom by Miss Theodora Dodge, who was present at the last Convention, reading: "Greetings to you all in Convention. I am with you all in spirit." Mr. Hargrove said that a letter of greeting from the Virya Branch of Denver, Colorado, had been interrupted by the death of Miss Du Pré, one of the oldest and most valued members of the Society, who will be mourned by all who knew her, and who had learned to appreciate her wonderful unselfishness and great purity of heart. He then read as follows from a letter which he had received from Mrs. Graves of the Branch in Norfolk, England:

"You have been informed [in the official Branch letter] of our proceedings regarding the British National Branch, so I need say nothing on this point, except that I, in common with all other members, am full of hope that the work here will now go ahead in the spirit of devotion and true Brotherhood, through which alone we can make progress. There was never, I think, a time in the whole history of our country, when that spirit was more greatly needed; and the need for faith and courage was never greater. At such a time we shall all feel helped and strengthened by the knowledge that our brother Theosophists in America are meeting in Convention, for we know that you will not forget the British National Branch in your discussions and deliberations; and though none of us can be with you actually, we are all with you in thought and in spirit, praying that the blessings of the Masters may be given to the work, in which we all here are united with you. Time and space are no real barriers to those who are working for the same object, in singleness and 'one pointedness' of purpose."

MR. HARGROVE then said: Certain of our members in England have asked me to speak for them, and I should like to try to do so. First, I should wish to make it clear that members of The Theosophical Society in this country really feel with that small group in England, who are struggling so bravely to carry forward the banner of the Masters, and of Theosophy, into the spiritual desolation of England as it is to-day. England is the victim of a violent reaction following the War. It has been said, and I believe truly, that England cannot die because of those who died for England. That splendid army of souls who laid down their lives, without a moment's hesitation, or any thought of sacrifice, for the cause of Masters, during the Great War, carry on, to-day, in the same spirit of sacrifice and with the same intention. They did not formulate it to themselves as we would formulate it. One may have thought he died for Christ; another may have thought he died for England; a third may have died just because he was a good sportsman and believed in fair play. Yet, no matter how they expressed their ideal to themselves, that ideal was the ideal of Theosophy. And I think that we, assembled here in Convention, would do well to remind ourselves, once more, of the all-comprehensiveness of the theosophical ideal.

The Theosophical Society, to-day, stands for a higher and more splendid ideal than the world has ever known. In the past, while the world has seen the ideal revealed in the lives and the sacrifice of Masters, in the person of Masters, the western world has never before been told that that same attainment is the opportunity of the human race. It was only in 1875 that Madame Blavatsky revealed the doctrine of Masters, the doctrine of human perfectibility. We are the custodians of that ideal. We are responsible for its growth in the hearts of men. It is impossible, of course, for us to embody it; and yet, after all, there is no such thing as the impossible. The fact that, intellectually, it is impossible, ought to be a stimulus to those who perhaps would describe themselves as would-be disciples of the Lodge.

Compare this attitude with that of the world. In England at the present time you have, on the one hand, the self-assertiveness of Labour; on the other hand, the self-assertiveness of the aristocracy—two different kinds of self-assertiveness, because one is positive and psychic, and the other is negative and psychic. Among the

aristocracy, you find too often the self-assertiveness of inertia, with a repudiation of responsibility so negative that some of them say "they suppose the day of aristocracy is past," that it is "the turn of the working man"—washing their hands of England's honour, of England's prosperity, of that burden which the great Law itself placed upon them by reason of their birth. It is they who ought to be confronting the self-assertiveness of Labour, which is trying to create an aristocracy of Labour—not in the true sense of the word, but in the sense in which it might be used in Russia at the present time, where the proletariat is placed above all classes or grades of society. It is the self-assertiveness of a group as against the whole, beginning with the creation of a government within a government. Nothing could be further removed from the ideals of Theosophy, which point out to all men, and to all classes of society, a common goal of attainment, showing that any one life is only a step, *can* only be a step, toward the attainment of that goal, and that the true purpose of life is to fulfil that destiny so far as it may lie in a man's power to do so.

Theosophy reveals to us, not only an age-long growth, but an age-long effort at persuasion on the part of those who have attained. It shows them stooping, as it were, toward those who have not attained, to lift them up from the mire of life to a paradise of wisdom and love and power. A member who spoke this morning, when we were discussing the circulation of the QUARTERLY, referred to salesmanship; and we can well think of the Masters as salesmen. It is rather a tragic way to think of them, and yet it may prove helpful. Our friend said truly that if once you can get something into the hands of a possible purchaser, you can leave it to him to pay for it afterwards. I remember a statement by one whose business it was to dispose of mining properties in the West: If you can persuade a man to go down a mine, he will always pay for it, somehow, when he comes up! And the Masters are trying to persuade us to buy something, something beyond price,—to accept from them the water of life which they give freely. If we would but hold this treasure in our hands for a moment, we would never let go. And they know it. So they try to persuade us to open our hands, the hands of our hearts, to receive and then to retain if only for the flash of a second, their gift of immortal life and of immortal consciousness.

Such is the opportunity of that small group in England; to open their hands and to receive, and thus to draw into the life of England the help that England needs. I doubt whether they know what their opportunity is. It is hard for a handful of mortals, not always working side by side, often separated one from another, to feel to the point of conviction that so few—that one man perhaps working in an office, a woman working in her home, a girl teaching in a school—have it in their power, by their spirit of devotion, by their zeal in the cause of Theosophy, to call forth the leader for whom England waits. If they will lead, and will lead consciously in the spiritual sense; if they will recognize their own mission there in the midst of that darkness, then, through the action of Karma, they will, as it were, evoke from that darkness, the mission of the man who waits—for whom the Lodge waits, and whom the Lodge itself cannot push forward into outer activity until England herself calls.

The Masters wait because they are the servants of Karma—though of course they are more than that, for if it were not for the wall of their hearts of which H. P. B. speaks in the notes to the *Voice of the Silence*, there is not one of us here to-day who would not be swamped by his own Karma, by his own sins of the past, if not of the present. And so they are more than the servants, they are the withholders of Karma, and they are to-day withholding the Karma of England, until the time when, by means of The Theosophical Society and the burning devotion of its members, they may be permitted to send forth into England, not a conscious messenger, but the man whom they have in reserve, to speak for the conscience of England, to speak for the ideals of England, to carry forward the banner of the old nobility of England which is embodied, not only in the hearts of so-called nobles,

but in the hearts of the jockeys, the stable boys, the race-course touts who rushed to the aid of the first hundred thousand and who died on the fields of France. That old spirit of England was responsible, in the first place, for the birth of the American people. It is nothing foreign to ourselves. It must be in the bones and in the blood of most of us here to-day. And so, for theosophical reasons and for reasons of blood also, all of us must desire to see that nation recover itself and cease to make of itself an exhibition in the eyes of mankind.

What ideals does this Society stand for, what hopes! No one can know them, no one can share them, unless he is a student of Theosophy, and not a student of the books only, not a listener only to speeches at meetings, but one who has learned to enter into and to love this old teaching, and who has recognized and learned to long for that which the teaching reveals,—the small old path, stretching far away toward the Lodge—toward the Lodge, yes, and more than toward the Lodge; toward those who constitute the Lodge; toward those men and women who, having lived and laboured, have attained the power to serve, and who, to-day, standing as it were with their backs against the wall, withhold from us and from mankind as a whole, this frightful curse of our own creation, the Karma of the world's sin. Standing there, they appeal to us, particularly at this time of Convention, to come over to them, to turn from the false glamour of earthly things, to conquer that *maya*, that thirst for life of which the Buddha spoke, and to realize that there can be no true life except in terms of the real, and that the real, the only real, is the life of the soul, the life of the Eternal itself.

Now there are many people in England who understand, up to a certain point, the needs of England. They see, on the one hand, the extravagance of Labour and the worse than folly of the upper classes. They see what England ought to be, what Labour ought to be. They see the opportunity of Labour and the opportunity of the aristocracy . And in the name of religion they fail, because of their religion they fail,—for the reason that they misunderstand absolutely the teachings of Christ. Some of you have read a book called *The Mirrors of Downing Street*—it is supposed to have been written by Harold Begbie—and there is much in that book which is admirable. The writer suggests a fine ideal of service, of unselfish service, of self-surrender in service. But everything he says is tainted with his misunderstanding of Christianity. His one idea of what is right at the present time is to forgive and forget the sins of Germany. He seems to think that whether the German people are repentant or not makes no difference whatsoever; that whether they are the same kind of Germans as in 1914 makes no difference whatsoever. Because a war has been fought and won, it is the duty of those who have won to treat those who have lost as if they had done something noble in being beaten. And this is supposed to be "Christian." That is where Theosophy is so frightfully needed.

It would not seem as though we had reached our thousands in this country, and yet, in the deeper sense we have, because no matter what may be said in criticism of America, of the United States, there is no doubt that it is in a healthier condition to-day than England—very much healthier—and there are few people, in public life in any case, who would dare to talk about Germany as men in England are talking.

It is in the name of religion, or at least in the spirit of religion, that the "someone" to whom I referred ought to speak—in the name of righteousness, in the name of decency, in the name of honour. And he will so speak if the members of The Theosophical Society in England not only will do their duty, but will do it with the faith, with the devotion, with the passion that everyone of us ought to feel when it comes to the cause of Theosophy, of Masters, and of the Lodge.

Our Chairman was speaking this morning of *esprit de corps*. What is the opposite of *esprit de corps* if not the spirit of self-determination? The phrase, I believe, was coined in this country, but it seems to have been coined specially for the gratification of the English people, who grasped at it greedily, particularly the Labour

leaders and other egotists in other walks in life. Everyone who calls himself an apostle of the new order has declared that this phrase exactly expresses his own ideal and purpose; and as a mantram it "works." But it is a mantram of evil, of the Black Lodge, of destruction. The spirit of self-assertiveness claims that a man has a right to determine his own conduct, a right to govern himself, a right to live his own life in obedience to his own whims, to express himself from moment to moment, and from day to day, as his own spirit (whether it be a spirit of hell or of heaven) may determine. And so, in England to-day, among all classes, this spirit of self-determination is rampant. In its place must be put the spirit of Theosophy which is the spirit of self-surrender.

There was trouble over there—yes, even in the ranks of The Theosophical Society. What was the cause of the trouble? Essentially, it was the spirit of self-determination. Because, instead of sharing in the *esprit de corps* of The Theosophical Society, instead of sharing in the feeling of the whole, in the spirit of self-surrender, there came a spirit of self-assertiveness. Always, if a man does not feel with and love the body to which he belongs, if in his heart he stands outside the ranks, he is inclined to see in the spirit of the ranks, the spirit of a clique. But it is of the essence of a clique to desire to keep others outside itself. Do you find in The Theosophical Society a desire to keep people out? O, no! In The Theosophical Society there is an immense desire to get people in; not to exclude but to include. Once in, you want them to share with you your own enthusiasm, your own love, your own experience. You want to give them all that you have gathered, all that you have learned, by mistakes perhaps, that they may be able to tread the path of life with greater security, with greater effectiveness.

Self-determination! And so when the test came, there were those who said they were not going to follow the lead of America, to follow what we did at our last Convention here. Their reasons were the reasons of Pacifists, were the reasons of pro-Germanism. But back of that was the spirit of self-determination. The last thing in the world that any of us had dreamed of was to tell those English members what they ought to do. We did not ask them to endorse our resolution, to review the action of the Convention. From one standpoint, it was an entirely superfluous act—seeing that they were represented at the Convention, which was a Convention of the Society as a whole. It was absurd to suppose we were trying to dictate. And yet a few of them, because they had been influenced by this modern spirit of separateness, by this psychic disease which is sweeping over England, took it upon themselves to object, and so finally arrived where they had placed themselves, outside the ranks of the Society. All that can be said of them now is what H. P. B. once said: Peace be to their ashes. We are sorry; but what concerns us first and foremost is the welfare of the Society itself, and the Society is better off when those who have ceased to share its spirit, leave it.

Perhaps this is a strange way to speak on behalf of England. And yet, if I am to speak at all, I must say what I feel. And speaking now not so much for the English members, as for the Society in this country—speaking, if I may, as *from* this Convention—I should like to send them word of our sympathy, but above all of our hope. I should like to send them from this Covention not merely a greeting, and not exactly an exhortation, but a message calling upon them to answer to the appeal of Masters and to the appeal of those who have died for them; and to take faith! In all the history of The Theosophical Society there never was so great a need or so great an opportunity. We, in this country, will do what we can, but ultimately it is those members in England who have the fate of England in their hands. It does not need genius. It needs devotion, and it needs understanding, right understanding—one vital division of the noble eightfold path of Buddha. But it needs above all things, right will, right determination, an absolute refusal to fail, an absolute refusal to recognize that there is any such thing in life as the impossible. That word impossible has damned more souls than sin itself. And if those English

members are to succeed, they must throw that word out of their vocabulary. Their task is not impossible, because nothing is impossible. And the soul of every human being knows it. It is only the lower nature, it is only weakness, it is only the shadow of the real that dares to use that word. And there is not anyone among us, either here or there, who does not know in his heart that he can, and, pray heaven, knows also that he *must*, when the high gods point the way. That is what those members in England, being mortal, must be told; while if they can be told it on the flood tide of this Convention, so much the better. For the rest, on their heads be it. The Masters have placed them there with that responsibility; have placed them there confronting that opportunity, and this means that the Masters will give them the power to achieve, if they will but undertake to achieve.

A crisis,—yes, of course it is a crisis; a crisis in the life of England. Thank heaven again that it is not a question of numbers. What was true of Sodom and Gomorrah is true to-day. If there are three righteous men,—but there are "righteous" men in England by the hundred thousand. The difference is that it needs some sense as well as righteousness. It needs Theosophy. And so, if there are three people in England who, understanding Theosophy, will try to work for Theosophy, will make it as themselves, will get up with it in the morning and go to sleep with it at night, eat with it, work with it, die with it,—England will be saved.

The world needs England. Every nation needs England. This country needs England. France needs England. Nobody can be saved alone. This country cannot be saved alone. It has often thought that it could be, has talked as if it had been; but it cannot be saved alone. I do not mean we should interfere in the affairs of other people. But I do mean that we should recognize facts, and that we should understand and feel with the rest of the human race. We cannot isolate ourselves. Brotherhood is a fact in life. And so it is that the salvation of England concerns each one of us intimately, personally, not only in this life but for always, and that the future of England, of the British National Branch of The Theosophical Society, the future of its individual members, is something that deeply concerns this Convention. I do not think it necessary to suggest any form of resolution, but I should like to write and tell them something of what I have said, and that it is the belief of this Convention—the united feeling of this Convention—that great is their opportunity, and that they must of necessity have it in their power to do all that the Masters could hope for, where England is concerned.

THE CHAIRMAN: There is no need of a motion to send that message to our English brothers. Yet if we think it be a message addressed only to them, we have strangely misunderstood. It is a message addressed to every one of us, to every life, to every heart. We would do well to take it so. And as we listen to the letters of greeting from our members and Branches in other lands, I think we would do well to listen to them as indicative of at least the effort made by others to follow in that Path which has been so clearly pointed out to us. Our next business is to hear these letters of greeting.

REPORT OF THE COMMITTEE ON LETTERS OF GREETING

DR. KEIGHTLEY: On behalf of the Committee, I shall read certain letters, and have asked Dr. Clark to present others. (The reading of these letters was listened to with great interest and frequent applause. They appear at the end of the Convention Report.)

THE CHAIRMAN: The Chair would now be glad to receive a motion to discharge the Committee on Letters of Greeting, with thanks.

MR. WOODBRIDGE: In making that motion, may I also call attention to the fact that we would like to send greetings to those members? One of the letters came from a member of the Executive Committee, and I am sure it would be the wish of all of us to send a special message of love to Colonel Knoff. [This was voted.]

THE CHAIRMAN: The next business is the report of the Committee on Resolutions.

REPORT OF THE COMMITTEE ON RESOLUTIONS

MR. HARGROVE: Mr. Chairman, I am glad to report, as Chairman of the Committee on Resolutions and on behalf of that Committee, that there is very little to say.

I. Our first resolution is that Mr. Johnston, as Chairman of the Executive Committee, be authorized to reply to the letters of greeting.

II. That visits of officers to the various Branches be authorized.

III. That the thanks of the Society be extended to the New York Branch for the hospitality received.

The adoption of the resolutions was carried.

THE CHAIRMAN: The next business is the pleasure of hearing from the delegates, Branch representatives, and proxies.

MRS. GITT: Each of us has entered The Theosophical Society for a different reason. Mine was to learn more about the Christian Master and the Christian religion. I take more than pleasure—I take soul-gratification, in saying that the Theosophical teachings and the Theosophical doctrine have made the Christian Master and His teachings a revelation to me. I am more deeply interested each year that I live, and my special interest is along the line of Church work. Of course, we would all greatly prefer to see some change in the Church. The non-essentials of the Christian religion have been made so much of, but I think that in the past year there has been improvement along that line. Then another point is, that the people who attend services want to hear more about the Christian Master and His teachings. They want Jesus. That desire is in their hearts, and the Churches ought to respond to it. I find that on many sides there is a feeling that Theosophy and the Christian Churches clash. That is not true. They do not clash. Theosophy is the revelation of the Christian teachings, and the more you understand Theosophy, the more you will understand Christ. On the whole, I have been greatly pleased this year with the influx of spiritual force that has been apparent in the Churches which I have had an opportunity to observe.

MR. DANNER: The only difference in our report this year, in comparison with previous years, is that we come to-day as real delegates, when before we came as members-at-large,—delegates from the Pittsburgh Branch. The charter has not reached there yet, I received it here and have it in my hand. Inasmuch as there has been only one meeting of our Branch, a meeting for the purpose of organization, there is little or nothing to tell you aside from that. We hope that next year there will be some progress to report.

THE CHAIRMAN: Will Mr. Woodbridge speak for Boston, and for New York?

MR. WOODBRIDGE: I do hate to have to speak for Boston—I doubt whether my language would be suitable. And I am afraid to talk for the New York Branch—knowing what the Branch is,—I should not like to be taken for Exhibit A of the New York Branch. I am going to try to express the gratitude of T. S. members. We are grateful for the New York Branch; grateful to the Masters. There is the feeling of real gratitude, almost like an electric current. It is not merely going forth from our hearts as emotional enjoyment, but it takes the form of a determination to show that the sacrifices which have been made by the older members, that the effort they have made to keep going the work started by the Masters will not be stopped by us; that we intend not merely to take what has been given us, but also to show our gratitude by trying to do what will please those who have been helping us and teaching us. Referring to that point in the Los Angeles letter about changes in numbers, let us do as Mr. Griscom once said,—let us look at things around us, and instead of being discouraged because The Theosophical Society is small, be encouraged because it is so effective. It is said that the waste tissues in the ordinary man, if they were not thrown off, would accumulate at a frightful rate. As I calculate it, I should now if they were not thrown off, weigh sixteen and a quarter tons. Our Society to-day is perhaps exactly the effective size to do the work it is

called upon to do. It is not our business what the size is. The only question is, what are we going to do about it? We have been here, and have been given a light. What are we going to do about it?

THE CHAIRMAN: Mrs. Gordon tells me that she cannot talk, but I know she brings to us the greetings of the Middletown Branch, which, year after year, we take great pleasure in hearing from.

MISS RICHMOND: [asked to speak for the members-at-large] I had in mind something of what Mr. Woodbridge just said. I am so impressed after an absence of some seven or eight years, to see how the work has grown. I do not mean on the part of the older members, from whom that might have been expected—I mean on the part of the younger members. Perhaps you who come every year do not realize it so thoroughly. It comes to me this year, at least, as a tremendous surprise and a great encouragement. Madame Blavatsky and Mr. Judge, I feel sure, would be happy; *are* happy because of it.

Then, one word of encouragement to those who, like myself, are far from New York. We are frontiersmen. And frontiersman used to mean a pioneer. Think what that means. If anyone thinks there is loneliness about that, he does not understand what Theosophy can mean in life. I am reminded of two passages, one from Mr. Judge's *Letters,* which refers to the fact that if one makes an advance, then it is certain there is a sort of silence or loneliness all around in the forest of his nature. That is not discouragement. And from the Tao in the last QUARTERLY, "The Master works without working. He teaches in silence. He who would tread the Way soon becomes silent. The Way quiets impetuosity. It looses bonds. It follows lowliness." And that is the keynote of it all.

MR. J. F. B. MITCHELL: I do not know that I have anything to say for the New York Branch, but for myself I want to express my own great happiness at being here again and to join with all my heart in what Mr. Woodbridge said of the gratitude that we owe and feel to those who have made it possible for us to have the privilege of being here.

Before the Convention I was asking myself what might be the keynote this year, on what point did the thought of the world most need clarifying. Six years ago, when thought in this country was particularly blinded, this Society led the way by a clear-cut declaration that when a spiritual principle was believed to be at stake, neutrality was wrong. At a later Convention came the statement that compromise with evil was wrong. In both these declarations the Society led the way and showed what should be done. Unfortunately, the world did not follow. We did compromise with evil, but at least an increasing number of people are coming to see that we did so compromise and that it was wrong. There again the Society led the world. Later still, when the the word brotherhood was being so terribly misused, the Society came out with the declaration that Bolshevism is not brotherhood but its opposite, and the opposite of all for which the Society stands.

We have all seen the immense power that clear thinking, on the part of the Society and its members, has in the world. Mr. Hargrove has pointed out the glorious opportunity of the English members and the German members. Each one of us should take this to himself as his opportunity and his opportunity to-day. What is it that we want to see clearly? That, in my view, was brought out by the Chairman in his opening speech this morning when he spoke of the need for faith in the spiritual powers. This, it seems to me, is what the resolutions of the preceding years were pointing toward: that the world should have faith in the spiritual powers, should realize that the powers of the spirit are in ceaseless conflict with the powers of evil, the powers of materialism, that neutrality and compromise are wrong, that brotherhood does not rest on the material, is not interested in the material, but has its foundation in the spirit and must fight on the side of the spirit, against the material. It is for us to put our faith in the Spiritual Powers and to point out the way to a world confused by psychic

glamour. We have the opportunity, by clear thinking, to go far toward correcting that confusion by throwing our faith, our utmost effort, on the side of the spiritual powers, against compromise, against delay when action is called for, against neutrality, against any and all of the false conceptions of brotherhood that would make it a thing of material aims, of equality in possessions, of forms of government, of democracy, or of any other outer material aim with which it is now confused and with which it has nothing to do. For brotherhood is, in and of itself, of the Spirit, its foundation is spiritual and the spiritual is the side on which it must fight.

MRS. REGAN: I have very little to tell. We have held meetings just the same as last year, in the same room. We have divided our time between the study of the *Yoga Sutras* and the QUARTERLY. That is about all.

MR. PERKINS: Mr. Chairman, I was so glad that Mr. Mitchell said something about the glamour in the world at the present time. We all know what that is because we know it right inside ourselves. We do not have to become acquainted with it in history, or in Russia, or Germany, or somewhere else. What is our hope, in the face of this glamour of unreality, this psychic thing, which seems to be trying to involve the whole western world? Something comes down across the track of that glamour, or up from inside of it; something that is different, something that has life, something that has a ring to it; something that has a lilt to it, which is from another world. We know what that is, whatever we, individually, may call it. We know well that something which comes down from the Lodge, by way of those who have gone before. And so, as we look back along the line of everything that is dearest to us, we know that every worthy thing in our consciousness, that our very understanding of the words chivalry, romance, courage, loyalty, comes through the meaning that was put into them, lived into them, by the Lodge. And so, back of the words that mean most to us, and back of the ideals by which we are trying to live, we find human beings, yes, members of The Theosophical Society. It is only a few days to White Lotus Day—May 8th—when we shall be particularly remembering the great contribution that Madame Blavatsky made to the Movement. Then we come to Mr. Judge, whom many of us know only by the work which he left. My own mind runs next to Mr. Griscom. And so we come down to those older members who are with us to-day. The chain to us younger members of the Society is an unbroken chain.

What are we to do with the problem?—a great world problem, our own problem, the problem of the Society; all one problem, as we see it? One of the letters Dr. Clark read to us from a member in Czecho-Slovakia, reminded us again that it is one life that is flowing through the Society. We feel, as we listen to those letters of greeting from far distant members, that it is the same life flowing through them that flows through us, the same life that came down to all of us from afar. And so, as we look forward into the new year that begins with this Convention, I am sure we shall be looking forward to doing something about this problem of glamour where we come closest to it, within ourselves. We have been told what to do about it. From the Masters all the way down through this unbroken chain, they have been telling us what to do. During this Convention, officers, members, one after another, have been telling us what to do. I believe that this Convention, and the individual delegates and members of the Society who make it up, will quietly resolve to do that thing.

MRS. OUTCALT: I feel I have very little to say that will be new to you. Miss Hohnstedt and our President always make the report from Cincinnati—and they have both written on here this year. But words will not express how pleased I am to assemble with you people. Miss Hohnstedt would come home from Convention, year after year, and I always said to her, "You look as though you had been baptized anew." And I am here now for that baptism—not for myself, but that I may give to others. In Cincinnati, we have had many discouragements; but we meet

once a week and do what we can. Different members have established study classes; and the first thing we know there is some unexpected bar to the carrying out of our plans. But we feel that we may take encouragement from the results of the work that Mr. Judge did when he met, all alone, and carried on the meetings by himself. In Cincinnati we do not have many strangers come into our meetings—principally members—yet, as we go out among the different societies and Churches, we find Theosophy. I think that on the thought plane, it is reaching everywhere.

MRS. THOMPSON: I have nothing to say except to emphasize all that has been said about gratitude for being here.

MR. JOHNSTON: Mr. Chairman and Fellow Members—This morning something was said about Branch life and work, on the one hand, and on the other hand, isolated individual members. I should like to go into this a little further. We know very well that members in certain cases are isolated, and have very little outwardly, so far as they can see, except the receipt of the QUARTERLY, to link them with the Theosophical Movement. And they feel, perhaps, very much alone and very much deserted. I should like to suggest that such an isolated member has a magnificent and still unrealized opportunity, not primarily to talk Theosophy, but to be an embodiment of Theosophy, and to have it in a contagious degree. We know people who hold various beliefs at a temperature near absolute zero, and no one is ever infected. The ideas may be as unexceptionable as those of Einstein; they will not stir anybody. It needs self-giving without any reservation, and a vigour and intensity, and earnestness in the holding of the Theosophical ideas; a determination to embody them to the tips of one's fingers. That is what makes the contagiousness of the,—I will not say the malady of Theosophy, for it is a benediction. To make that benediction contagious is the superb opportunity of the isolated members.

Much has been said about the blunders and harm that religious and theosophical organizations fall into because they have not right understanding. It is of utmost importance that members and students should understand and master, from careful study and meditation on what they study, the principles, thoughts, and ideals of Theosophy. No amount of zeal will carry us anywhere without clear understanding and intelligence. But having got that, we must also have zeal, vigour, earnestness, and fire. You cannot catch fire from a log that is not burning. A black log will not set fire to anything. If there is a blazing fire in the heart of an isolated member, while it may not show in two or three years, it is a tremendous spiritual force that is working twenty-four hours a day, and if there be, anywhere within a radius of ten or even a hundred miles, those who have the power to catch fire, they will catch fire. The isolated member is the beneficiary of a splendid opportunity to be and to live something real, to inform his heart and soul, that he may blaze and radiate spiritual life to others. Every such isolated member should be the potential centre of a strong Branch, which should carry out and put in force the practical teaching and the method of The Theosophical Society. But before he can be a nucleus of such a Branch, he must thoroughly represent the principles and teachings in his own person. Otherwise he will get something started, perhaps, which will be intensely personal, an exemplification of a desire to stand on the teaching perch, which will be quite useless, though not quite harmless. There must be a beginning in oneself. He should inquire: what are the other things I ought to be doing to be a living, radiating, flaming centre of Theosophical life? If such an isolated member really busies himself, heart and soul and spirit, with that problem, he will find the answer and will realize his opportunity.

THE CHAIRMAN: With the reports of the delegates, the official business of the Convention comes to an end. So I would ask for a motion to adjourn.

MR. WOODBRIDGE: I received instructions to-day from the Convention, to prepare a telegram to Mrs. Gregg. I think Mrs. Gregg would appreciate the fact that it was inscribed by the Convention as a whole, and not personally from me. The telegram, as I have written it, reads: "Officers, delegates and members in T. S. Con-

vention assembled, officially and personally unite in sending our beloved Secretary grateful and affectionate greetings."

Then I should like to exercise a privilege which has been mine for several years, and that is to move, on behalf of the Convention, a vote of thanks to our officers. This was made a rising vote.

THE CHAIRMAN: If there be no further business, a motion to adjourn is in order. Motion was made by Mr. Ludlow Griscom, seconded by Mr. Mitchell, and carried.

The Chairman declared the Convention adjourned.

ISABEL E. PERKINS, *Secretary of Convention.*

JULIA CHICKERING, *Assistant Secretary of Convention.*

LETTERS OF GREETING

Obersedlitz-Aussig, Czecho-Slovakia.

Dear Comrades: You are assembled in Convention, united to Him from whom all our blessings flow, to thank Him for all that we receive. I wish also to express my thanks with you; it is my greatest and deepest petition to Him that He may help me to do only His will, each time, unto death. My hearty thanks go to you for your great help and I hope that it is possible for me to pay my great debt. . . . I express once more my detestation of the attitude of Germany in regard to the war, as well as of the enormities committed by Germany under the influence of the Black Lodge during the war.

Always faithfully yours,

HERMANN ZERNDT.

Kristiana, Norway.

To The Theosophical Society in Convention Assembled: At each Annual Convention we find a natural and favourable opportunity for retrospection. This is a solemn hour not only for The Theosophical Society as a whole, but for all its members separately. The review of the events in the bygone years may bring on mixed feelings—joy over the good that has been done, and sadness over the many failings and lost opportunities. And be it also remembered that this hour of retrospection is one of our greatest opportunities for self-examination. It is an hour of attention, contemplation, and meditation in order to take in, digest, and assimilate the everyday teachings of life.

Some Branches of our Society have, I think, good reasons for joy, other Branches less. And there are also localities where Branches have sadly failed, and where the remaining true members have felt much depression and despondency. These faithful ones have wanted encouragement and support, and they have had it. They have been encompassed with our warmest sympathy and best wishes. And not only they, but also their failing comrades have had access to the same source of help, if they only would drink of its sweet waters.

And knowing that our Divine Co-Workers will see to it that this beneficial spring never is empty, but always filled to the brim, if we do not make it a stagnant pool, let us continue to keep its waters sweet and limpid by letting it flow abundantly to others, thus fulfilling our duty as co-workers of the great Lodge, whose agents we are for the irrigation of the field in which the man-plant is to be cultivated till the purpose of the soul is achieved.

May all members of The Theosophical Society ardently and incessantly help in this work of irrigation in order to strengthen sympathy and love among all men; and may we, with ever-increasing power, encompass the whole creation with the gentle feelings and unrivalled compassion of the Christian Master, whose life was

dedicated to this single purpose, namely, to help and to save sinners. This is the claim which the principal aim and object of The Theosophical Society is laying upon its members. May we not fail in our primary duty.

With cordial greetings from comrades in Norway, I am,

Yours sincerely,

THOMAS H. KNOFF.

Newcastle-on-Tyne, England.

To the members of The Theosophical Society in Convention Assembled: Once again, at this time, our thoughts turn especially towards you; and it is my privilege to convey to you our heartiest greetings and good wishes for a most successful Convention. We feel that the Conventions are milestones or stages in a spiritual career and that each one expresses more and more of that principal aim and object for which we are banded together. We are unable to be with you in person but we shall be present in spirit, and to that extent we shall participate in that renewed energy and clearer vision, whereby we may more efficiently do the work that is at our hand.

The result of our Branch Convention last October, in spite of its one mistake, has done a great deal of good in several ways; it has put new life and energy into members; it has made us think about things that otherwise might have been passed over without due thought; it has enabled members to see more clearly the relationship of our Branch to the T. S. Away from you as we are, and constituted as we were, up to 1906, as an independent but allied Society, there has still been the tendency to regard us in that light; but since 1906 the position has been, happily, different. I consider that the wise provision in the By-Laws for organizations or persons outside America becoming part of the T. S., has been greatly to our benefit and, I have no doubt, to those in other countries. So we can say that we are part of The Theosophical Society just as any Branch in America can, and further, that this Convention is of vital interest to us as to you. . . . We miss Dr. Keightley, but we are thankful for his ever-ready advice and suggestion from which we have often profited in the past. We miss him, but not sorrowfully or despondently, for we are glad that he is able to be with you, and we feel that it is our duty, though at the same time our joy, if our hearts are in it, to continue, to the utmost of our ability, the Work for which he has laboured so long.

Yours fraternally,

E. HOWARD LINCOLN, *Secretary British National Branch.*

Arvika, Sweden.

To the members of the T. S. in Convention Assembled: The members of the T. S. Branch in Arvika, Sweden, send you all our hearty greetings. Our work goes on as before; and we intend to have our annual meeting on the same day as the Convention, thus bringing us, as we see it, a little nearer the great Convention.

Fraternally,

HJALMAR JULIN.

To the Secretary T. S.: The Norfolk Branch of the British National Branch of The Theosophical Society sends its heartfelt greetings to the Annual Convention, and sincere good wishes for its success.

None of the members of the Norfolk Branch were able to attend the Annual Convention of the British National Branch held at Newcastle last October, owing chiefly to their inability to leave their various occupations; but also because the Norfolk Branch, as a whole, was very much of the opinion that the moment was not an auspicious one, coming as it did, almost immediately after the sudden depar-

ture of our late General Secretary. This opinion was made known to our fellow members in the north of England, but was outweighed by the general desire for a Convention.

Knowing that the chief subject for discussion would, in all probability, be the Resolution regarding the German members of The Theosophical Society, the Norfolk Branch made it absolutely clear that they entirely upheld the attitude adopted at New York on the subject. They further intimated their desire that, although none of their members could attend the Convention, their definite attitude should be taken into consideration, if there was any voting on this subject. When the proceedings of the Convention were made known to the Norfolk Branch, it was with considerable consternation that the members discovered that it had been decided to put off taking up a definite stand on this all-important question. Fortunately, however, shortly after the Convention, four of the five members of the Branch were able to meet, and it was unanimously decided to write an open letter to the members of the Executive Committee of the British National Branch (one member of the Executive Committee belongs to the Norfolk Branch) deprecating the action taken at the Convention, and urging the immediate calling of a referendum on this vital question. . . . The opinion of the members of the Norfolk Branch was so very definite, on the question concerning the German members of the Society, that it does not seem an exaggeration to state that, had they been present at the Convention, the resolution to shelve the consideration of the German question could not have been passed.

Yours fraternally,

HOPE D. BAGNELL, *Secretary Norfolk Branch.*

Caracas, Venezuela.

To the Members of The Theosophical Society in Convention Assembled: The Venezuela Branch rejoices exceedingly at the news of the forthcoming Convention of the T. S., which, at the close of every year, crowns the vital and eminently fertile work of the Society. This Branch, duly assembled, sends its most cordial good wishes for the success of the Convention and expresses its profound gratitude for the assistance invariably derived therefrom.

It is, perhaps, not out of place here to consider that these annual assemblies of the Convention not only represent the numerous local meetings held during the year, but also are, so to speak, an actual consummation thereof, wherein is found a more effective communion and a more real and powerful unity. Our Branch will be present in spirit, contributing, to the utmost, its will, its life, its sympathy.

Yours very fraternally,

JUAN J. BENZO, *Secretary.*

In another letter, Mr. Benzo writes: "The incident of London, described in Mr. Kennedy's letter, is, in the opinion of our Branch, very significant, and, as regards that country, deplorable. It is also to be deplored that such an incident—due to lack of faith, perhaps—should have occurred. It is sad to see a companion disregard the principle, the guide, so to speak, which is so necessary for all just understanding and discernment."

Ocumare del Fuy, Venezuela.

To the Members of The Theosophical Society in Convention Assembled: In the name of the members of the Altagracia de Orituco Branch, I send to you our fraternal greetings; reiterate our adherence to the large purposes of the Convention; and once more invoke, for its complete success, the bond which inviolably unites us. May the blessing of the Masters accompany you in your work for the happiness of humanity.

ACISCLO VALEDÓN, *Secretary.*

Curaçao, West Indies.

To the Secretary of The Theosophical Society: It is with a feeling of confidence in the future that the Curaçao Branch of The Theosophical Society forwards to-day its first annual report, as the members thereof trust that the efforts of their young Branch will be looked at by their elder brethren with sympathy and love.

. . . One part of our activities is the formation of a small library, but taking into consideration the few members at present registered, it will take a long time before we have our desire fulfilled; therefore any contribution of our brethren to this end will be very welcome.

With fraternal greetings and our best wishes for the success of the Convention and the welfare and progress of the Society,

Yours in love and friendship,

R. M. PRINCE, *President.*
EMILIO L. HENRIQUEZ, *Secretary.*

Aussig, Czecho-Slovakia.

To the Members of The Theosophical Society in Convention Assembled: During the past years we have learned from the Convention reports that the assembled delegates and members of The Theosophical Society agreed in thought and feeling regarding the questions and issues under discussion. As we know that thinking in accordance with the Master's thinking is of real effectiveness, this unanimity of thought must imply tremendous spiritual action, and must manifest itself as a strong spiritual influence on the evolution of humanity.

If we agree that we must become like the Master, if we would partake of his consciousness and of his will, then we perceive the urgent necessity to do this in all its details. And since it is our thinking which directs our powers—powers which we ceaselessly receive from the soul—our conduct is much better if our thinking has been done rightly. This is true also of the world's conduct. Therefore, it is our belief that the Society's activity has much influenced the evolution of religion, philosophy, and science in regard to their reconciliation. . . . We have not forgotten that the analysis and correcting of our own and of the world's thought is only a part of the whole work. The other part is likewise necessary; to aspire, to meditate, and to pray, and to make strong efforts to live out what we think to be right and what we aspire after.

The other great lesson we have learned by your help is the need to eliminate foreign elements from The Theosophical Society. We perceive the spiritual demand to undertake *spontaneous* action towards that elimination, if the foreign elements have not the decency to go voluntarily; in which case there exists the danger that the Black Powers will use them as vanguard in its attack.

With genuine heart we look upon The Theosophical Society and its work as the handiwork of the Masters. We remember thankfully the great and immeasurable privilege of being members of the T. S.

Faithfully yours,

OTTOMAR KÖHLER, *Secretary.*

Newcastle-on-Tyne, England.

To the Members in Convention Assembled: The members of the Newcastle-on-Tyne Lodge would like to be with you in person, but as this is not possible they send you hearty greetings and fraternal good wishes for a "splendid" and successful Convention.

Yours sincerely,

PETER DOUGLAS, *President.*
ETHEL M. LINCOLN, *Secretary.*

Los Angeles, California.

To the Officers and Members, Theosophical Society, in Annual Convention Assembled: The members of Pacific Branch of The Theosophical Society extend to you their sincere greeting, with the added pledge of faith and allegiance. Of the vast numbers who have accepted the theosophical doctrine, since the time that it was first brought to their attention, how many have been faithful to their convictions in regard to it? How many have proven their faith and allegiance to the Cause of the Masters? How many, through spiritual blindness and personal ambition, have grasped the shadow for the substance? "Many are called but few are chosen," and to the few has been allotted the task of bearing aloft the flaming torch that lights the way to man's Immortality, in the blessed work of the Masters, to which they have dedicated themselves! What joy is greater than this?

Faithfully and fraternally,

ALFRED L. LEONARD, *Secretary.*

Salamanca, New York.

To The Theosophical Society in Convention Assembled: We have been unable to do more this past year than keep the spark of Theosophy alive here; but we have lost none of our earnest desire to become an active branch. In whatever is done to further the Master's Cause, our hearts are with you.

Sincerely and fraternally,

CARRIE HIGGINS, *Secretary Sravakas Branch.*

CORRESPONDENCE.

Berlin, May 24th, 1921.

To the Editor of the Theosophical Quarterly:

The undersigned ask the editor of the QUARTERLY to be good enough to publish the following in the next issue of the QUARTERLY:

The March edition of Mr. Raatz's journal, *Theosophisches Leben,* contains in an article, "Theosophische Gesellschaft und Allgemeine geistige Verbrüderung," a violent and slanderous attack upon The Theosophical Society as well as their leaders.

The following is only an extract of his calumny. He writes in his opening chapters:

"Does there still exist a T. S. in the spirit of the founders? The answer to this is a distinct No! There is no such T. S.; that which calls itself thus is nothing but the remnants, empty shells, without any spiritual contents, without the spirit of Brotherhood."

And further on:

"But there *did* exist a very limited number of Theosophists in New York, in whom for a time the spirit of Brotherhood lived, and these found followers in other countries, including Germany. An organization was formed, which received quite often instructions from the spiritual world, so that it grew stronger internally in spirit and externally in numbers. But in 1906 a new spirit was infused in this organization, whereby the Immortals were forced to withdraw from it. The spirit of Jesuitism was expressed quite openly by this organization during the war; under the pretence and cloak of Brotherhood all members were driven into the war against Germany. They were persuaded that they would receive a reward from God, if they helped in killing their brethren, the Germans. The chief person of this organization is so blinded and filled with the spirit of Jesuitism, that he cannot recognize the insanity implied in such expressions, often repeated in the

official organ, the THEOSOPHICAL QUARTERLY, as: 'Germany must be killed like a mad dog!' Every principle of Brotherhood is lost here, and in consequence the Society is gradually crumbling and decaying!"

The undersigned repudiate this attack most energetically. The assertion, that the ideal of Brotherhood has been used by the leading members of the Society as a "cloak," is a false and slanderous representation of the real facts. We all know, and are fully convinced of, the devotion and self-sacrifice with which all the members attacked by Mr. Raatz have kept faithfully the principles of Brotherhood for decades. From the first day of the war they have defended the true spirit of Brotherhood against misinterpretations.

If we had required any other proof to be convinced of the accuracy with which Mr. Raatz is characterized by the QUARTERLY, and how imperative his expulsion was, this proof as given in the article referred to would suffice to convince us now.

No, The Theosophical Society is not only not dead, but on the contrary we feel that on account of the wise fulfillment of its mission, it is pervaded with new vigor, and that its spiritual influence has even enlightened and strengthened us here in Germany.

The faithful and wise judgment and discrimination with which the leading members of the T. S. have stood up for the principles of Universal Brotherhood in the columns of the QUARTERLY and in the T. S. inspires us daily; it has prevented us from becoming victims of those forces of evil which speak so strongly in Mr. Raatz's article.

This renewed attack of Mr. Raatz confirms, and covers every word, that H. P. Blavatsky said in the *Key to Theosophy:*

"What wonder, then, that those members who fail to carry out its ideal should turn, after leaving the Society, for sympathetic protection to our enemies, and pour all their gall and bitterness into their too willing ears! Knowing that they will find support, sympathy, and ready credence for every accusation, however absurd, that it may please them to launch against the Theosophical Society, they hasten to do so, and vent their wrath on the innocent looking glass, which reflected too faithfully their faces. People never forgive those whom they have wronged! The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of justification before the world and their own consciences. The former is but too ready to believe in anything said against a society it hates."

(Signed) OSKAR STOLL, MELITTA STOLL, DORA RAATZ-CORVINUS, MARGARETHE BITTKAU, CHARLOTTE BITTKAU, HELENE HAGEMANN, ALFRED FRIEDEWALD, FRANCES FRIEDEWALD-CORVINUS, ROSA DIETSCH, SÁNDOR WEISS, LEO SCHOCH, LISA SCHOCH, HELENE RÜHL, RICHARD WALTHER, FRIEDA BÜTTNER, FRANZ BÜTTNER.

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The foregoing prices are now correct but all publishers make their prices to us subject to change without notice.

THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O, New York.

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Introductory: Culture of Concentration; Esoteric Buddhism; Idyll of the White Lotus; Meditation; The Occult World; The Ocean of Theosophy; The Theosophical Society and Theosophy.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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